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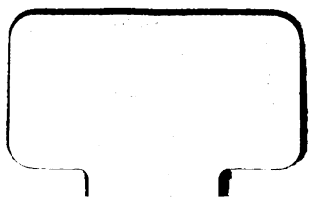

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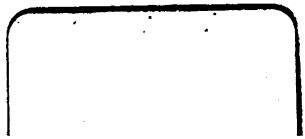

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NOTES ON PASSAGES OF THE NEW TESTAMENT.

No. III.

DECEITFULNESS OF RICHES.

THE phrase "deceitfulness of riches" is a very significant one. Riches deceive us in many ways. They deceive those who possess them, and they deceive still more those who possess them not; for the rich man has found out some of their tricks, which the man who is trying to be rich does not know. Let us see some of the ways in which they impose upon us.

The commonest and simplest trick which riches play is like the delusion of the mirage in the desert. They float before us at a distance, making pictures of comfort, luxury, satisfaction, in every form. The thirsty soul sees them on the horizon as a great blue lake of water, shaded by palms, bordered by ripe oranges, figs, and grapes. When he comes to the place, the lake is gone; but he sees it again on the horizon, a little further off, as beautiful as ever. A little further, and he will certainly reach it. So, to every thirst of the soul, riches assume the form of its own special satisfaction. To the student, they appear in the form of a

fine library, and plenty of leisure for study; but, when he gets his library and his leisure, he finds that he could learn more out of his single book bought or borrowed with difficulty, and his half-hour taken from sleep, than from his long shelves and unbroken days.* To the ambitious man, riches assume the form of power; to the approbative man, the form of distinction and display; to another, they show themselves in the guise of a European journey; to another (of rural tastes), as a villa with gardens, greenhouses, graperies, fruit, flowers, fountains. To the man of scientific tastes, they come as philosophical instruments, telescopes, orreries, electrical machines, and air-pumps. The man who loves art sees them as paintings, engravings, statues, marbles. But the satisfaction coming in any case is momentary. Because we have books on our shelves, we have no more power of study, or capacity of knowledge; because we have half a dozen horses, we cannot ride six times as much as when we had one; the fine telescope does not give us the patience and diligence necessary for astronomical observations; we have no time with which to enjoy our fine garden and hot-house; the stranger who comes into our picture-gallery sees more in a few minutes' study of our paintings than we have found out since we owned them. We then find that we have been cheated, that outward means do not supply inward power, and that satisfaction comes rather from within than from without.

Another trick which riches play is to make us think they can give us freedom. A man says, "Let me only obtain such or such an amount of money, and I can do what I please. I can spend my time thus and so, I can

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* See Charles Lamb's touching account of his enjoyment of an old folio of English poetry, bought with the money carefully saved by strictest economy.

spend my money on this or that, gratify such and such tastes, give to such or such objects." He imagines himself with a great surplus revenue, ready to be laid out just as he pleases; but, when the money comes, he finds it all mortgaged beforehand. Every dollar is taken possession of by some imperious claim, and he is taken possession of with it. Faster than his wealth increases, increase the necessities of living in such or such a style. He must have a larger house, more furniture, more servants. He is not free to say how he shall live. The world expects him to live in a certain style, and he cannot go out of the world. He cannot have people say of him, "How very singular!" When he was poor, he could live where he chose and as he chose; but not so now. While the world fetters him thus on the one side, conscience does the same thing on the other. He cannot escape from his obligations; he cannot get away from duty or responsibility. Having more money, he has a greater weight of responsibility and more duties than before. Then, also, he has more care, anxiety, and labor than before. His possessions are to be watched and taken care of. Then, again, he is beset on every side by applicants for his bounty: and every one whom he refuses is offended, and thinks him a very mean man; for each applicant thinks his own claim the most imperative, even if he knows any thing about the rest, which he probably does not. The poor man, or the man in moderate circumstances, can select for himself his object of charity; and, if he has any thing to give, he can give to whom he will, when he chooses, and as much as he pleases. But the rich man has no such liberty: his only privilege is that of selecting, among the claims which are presented, the one which he deems the most deserving; and, amid the pressure and urgency of claimants, he finds it often hard to do even this.

Another trick of riches is to lead men to trust in them. The poor man is taught, by daily experience, to rely on Providence and on human sympathy; but riches cunningly interpose themselves between their owner and God's providence, between their owner and human sympathy. So he ceases to feel the need of Divine Providence or human help, and trusts wholly in the regularity of his income. And when riches have thus accomplished their work, by inducing their owner to lean on themselves rather than on God, a painful sense of insecurity comes in; for, as it is impossible not to recollect that riches will take to themselves wings and fly away, there will often result this curious fact, that the richest men are the most afraid of poverty. In some very rich men this becomes a disease, and a very terrible one. As certain trades are peculiarly exposed to certain diseases; as those who work in lead are liable to paralysis, and those who work in cotton-mills to consumption: so the disease to which very rich men are liable is this terror of poverty. Hence they become misers; and do we know what the word "miser" means? It is a Latin word, which means "wretched;" and it has come gradually to be applied to this one form of wretchedness as being the worst, and so we have the word "miserable." Instances of this disease have never been wanting in our community. Rich men have committed suicide from fear of poverty; have become insane from the same fear; have denied themselves the necessaries of life, and so destroyed health; and committed a slower suicide from the same cause. I know men, worth millions, who deny themselves the comforts of life which day-laborers enjoy; who grudge every little outlay, and mourn over every dollar of expenditure. What a sad insanity is this, for a human being to constitute himself the mere servant of his money!

Another way in which riches show themselves deceitful

is by depriving their owner of *love*. They promise to make you an object of interest, to furnish you with troops of friends, to make you the centre of a circle of grateful and attached persons whom you have been able to help. But not such is the result. Much as you try to do for those about you, they will expect more. Their ideas and yours will differ widely as to what you ought to do, and very naturally so. A friend needs pecuniary aid, and you help him; but you have lost your friend. Your relation has changed. He is now your debtor, and you are his creditor. The unfortunate rich man, as he grows old, is surrounded by people who are mercenary, or whom he suspects of being so; and disinterested persons avoid him, lest *they* should also be thought mercenary. What a sad end of life, to be found sitting by a great heap of money, with your arms stretched around it to save it from those who are trying, under various pretexts, to get it away from you! Cold and dreary end of a career thought to be successful. Better to freeze and starve from physical cold and hunger, like Sir John Franklin, hoping to help the world, than to freeze in the cold atmosphere of self-interest, and to have your soul starved for the want of a little real love.

Every man, especially every energetic man, must have an object. The devil called "Mammon," knowing this, seduces men by the poor ambition of becoming richer than any one else around them. This false aim given to life often makes misers; that is, miserable people: for, when a man has determined to show his energy and capacity by making himself the richest man in the community, he must necessarily grudge every unnecessary expense. Suppose you have a million, and one of our neighbors has a million less five dollars: then it will not do for you to spend or give away five dollars; for, if you do, he will catch up with you. When Eclipse and Flying Childers are racing to-

gether, neck-and-neck, though they go like the wind, neither of them can spare an inch. Thus it is that a man of enterprise and great business capacity may be turned into a miser before he knows it. If by chance he had taken for his object instead, not to possess more than any one else, but to give away more than any one else, what a different result! There are some rich men — among whom Gerrit Smith is an illustrious example — who have renounced the ambition of becoming richer, and adopted the ambition of giving away more than other men.

The word, however, in this passage, after all, is not "riches," but the "*deceitfulness* of riches." If you can avoid being cheated by them, then they are good. Now, Jesus tells us how to cheat riches, instead of being cheated. He says, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." Send your riches before you into heaven, by giving it to good objects.

"TROUBLES AMONG THE ORTHODOX."

THE above is the caption of an article in the October "Monthly Journal;" to which I am moved to add another fact, though my fact has not yet caused any *public* trouble. Travelling in the cars a few days since, on a seat with an Orthodox Congregational clergyman (though we were personally unknown to each other), our conversation naturally turned upon religious matters; and he stated, that, in the town of his residence, all the clergymen of the place (they are all "evangelical") were accustomed to meet each other

every Monday, and "to compare notes," and criticize one another; and he complained that there was one among them, of *a considerable distinction*, who is a good deal of a "heretic." Lately, he said, this troublesome brother had read a sermon, or essay, in their meeting, in which he inculcated the idea that this life is not the only probationary state for all men, and that God will give a "fair chance," as Mr. Dormon expresses himself, in the future life, to such as have not had an opportunity of knowing Christ here. My informant said that Mr. B. was criticized pretty severely by his clerical brethren for the heresy, but was still firm in its support. "And such," I said, "is also my opinion;" and I entered into a defence of it, both on the ground of justice and Scripture. This seemed to be the first intimation that my travelling friend had that I was not *sound* in the (Calvinistic) faith; and yet, decidedly opposed as he was at first to Mr. B.'s position and to mine, he even conceded that men like Socrates might have an opportunity to obtain a knowledge of the Saviour in the future world.

Was not this taking out the keystone of the *Protestant* Orthodox arch, so far as its theory of the life to come is concerned? It seems so to me; for if one may be thus enlightened hereafter, or a particular class, why not all? But thus it is that benevolence is everywhere rising up in protest against the popular doctrine of eternal torments; rather the *un*popular doctrine, especially for the Heathen, and others necessarily ignorant of Christ; and threatening to sweep it, finally, from all the creeds and confessions of faith that have been so long regarded as authority. No marvel that the "Boston Recorder" and the "New-York Observer" are "troubled;" for there is cause for them to be. Their brethren, both clerical and lay, are fast becoming very heretical; and it is only a few days since that I

conversed upon the subject of future probation with a brother of the Presbyterian Church, — a very intelligent and excellent man, and long an "elder," — who told me that he rejected with horror the popular doctrine upon the subject, believing that all will have a "fair chance."

And the doctrine that this is the only probationary state for all men, is not, by the way, even an "Orthodox" doctrine, but a "heresy;" that is, taking the majority of Christendom as the standard of Orthodoxy. The voice of the Church has always been against it, and in favor of the more just and benevolent, and also scriptural doctrine, that God is the God of the dead as well as of the living; and a God of *mercy*, even to some dying in their sins. Luther and Calvin seem to have rejected the doctrine of St. Peter, that "the gospel was preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit," chiefly because the Catholics believed and taught it; just as they rejected some other good things with many bad ones. Many Protestants would not pray at weddings and funerals because the Catholics did; much less, therefore, would they pray for the dead, — for "all suffering souls," as some good Catholics say they do. But there is certainly no rational or scriptural warrant for limiting God's mercy to sinners to this short life, and singing, — strange sentiment to *sing!* —

> "There are no acts of pardon past
> In the cold grave to which we haste."

Unitarians, Universalists, Swedenborgians, Spiritualists, Reformers and Progressives generally, millions strong, and the Catholics, the oldest and largest church, all believing that God's mercy can save sinners hereafter as well as here, leave those who reject this humane opinion in a very

small minority. They, and not we, are the "heretics;" and it may be well for the afflicted, who are sometimes in wretchedness about their departed friends, to consider that it is only a little group of "evangelical" Protestants that preach the doctrine of despair, and they more from early prejudice against the Catholic purgatory — an abuse of the true doctrine of an intermediate state — than upon any just ground. That Christ went and "preached to spirits in prison," after his crucifixion, was clearly the doctrine of Peter and of the primitive churches. It is no wonder that the doctrine is being revived among the Orthodox.

Another Fact.

And, whilst on the same tour of which I spoke above, I also met on another train of cars a Methodist brother (not a clergyman), with whom I likewise had a pleasant theological conversation. He informed me, that, not a great while since, he thought seriously of joining a Presbyterian church: but, on conversing with his minister, he told him that there was at least one important article in the creed, to which he could never give his assent; and pointed it out. "Oh, well!" replied the minister, "I will not read that to you; and I don't believe it myself: though, if my brother ministers knew my opinion, they would make a stir over me at once."

I have also lately heard two prominent members of Orthodox churches express themselves as being under very great obligations to Dr. Channing's writings for the great light they had shed upon their minds. One of them said that he owed more to Channing than to any other religious teacher; and the first volume of his that he read was put into his hands by his minister, simply that he might peruse his article on Napoleon. But he became so much inte-

rested in his views of Napoleon, and in his lucid and strong manner of stating them, that he could not resist the inclination to read all his writings; and, procuring them, he found a great deliverance and a great joy in them. And I suppose he is now teaching substantially what may be called "Channing Unitarianism" to his class of young ladies in the Sunday school, and has been for years.

Thus we see that all our liberal work is not being done by Liberalists, technically so called, alone. *Many* in the straitest sects, both in pulpits and pews, are effectively cooperating with us. I hope the "Recorder" and "Observer" will not go to ferreting out these various heretics, in order to excommunicate them; for, if they keep to work where they are, their leaven may finally leaven the whole lump of Orthodoxy, and convert it into the bread of life. Still, as the above papers "can do nothing against the truth, but for it," like all other *errorists*, if they should even find out the names of these individuals, and excommunicate them, that would only give them a notoriety and a position in which they could do even more for us than they are now doing. It is good for true men to become unpopular and to be persecuted for truth's sake, sometimes at least; for it makes them strong and brave. So I do not see but that, whether our Orthodox brethren tolerate or turn out the clerical and lay heretics that have been providentially developed among them and enlightened by Liberalism, it is about the same with them; and probably their wisest method is to "stand still, and see the salvation of God,"— the salvation of God as it seems to *us*. If they determine on entering upon a thorough heresy-hunting, they will have nothing else to do, and they may make a bad matter worse. As a disinterested adviser, I should certainly not know which course to recommend them to take, — that of silent toleration or excommunication. Liberalists may

very reasonably feel much obliged to them for either course, — for letting their heretical ministers and sabbath-school teachers alone as to their instructions, or for *not* letting them alone.

Now, in this state of things, though I feel discouraged as to the immediate prospect of *organized* Unitarians, or Liberal Christianity, in many places, I am still more encouraged as to the progress of our leading ideas and principles. The Fatherhood of God, the Brotherhood of Man, the final triumph of good over evil, — these grand doctrines are spreading everywhere, both in church and out of church; and now a prominent work of their old friends should be to make a *practical* application of them to individuals, to society, and to institutions.

I think it a low estimate that one-half of the members of all Orthodox congregations are more in sympathy with Liberal than with Orthodox views, especially of the more intelligent and thinking classes. There are few really Orthodox persons in any community, measuring them by the established confessions of faith and creeds. And one reason why ministers of our faith do not generally succeed better in building up societies, is to be found in the fact, that many "illiberal" ones are as liberal as we ourselves are; now and then, one *more* liberal than some of us.

Not a few of our friends excuse themselves for attending Orthodox churches on the ground that the ministers they hear, seldom, if ever, urge the doctrines of the Trinity, or total depravity, or vicarious atonement, or endless misery, upon them. A few days since, I heard a Universalist lawyer thus excusing himself to a Universalist clergyman — even in Pennsylvania — for his attendance upon the ministrations of a certain Presbyterian clergyman. But if ministers of that class would heed the admonitions of their "Recorders" and "Observers," and preach their cate-

chisms in their letter and spirit (as, in reality, they are pledged to do), our societies would grow and multiply much faster. Nor can I, indeed, honor a man who believes the awful doctrines of Calvin, and dares not preach them through fear of thinning his church or building up an opposing one; nor the man who swears by these doctrines for the sake of getting into the ministry, and calls upon others to do the same for the sake of getting into the church, and then himself preaches Liberalism, or rather theological nothingarianism. And there are many such.

It is the natural tendency, too, of creeds, and of rich and fashionable churches as at present organized, to make hypocrites; a hard word, and not pleasant to use, but still a word exactly descriptive of some species of the *genus homo* not yet extinct. Hence it must be expected, that for a long time yet to come, especially in new fields, Sunday *fashion* will be on the side of the *established* churches. The parties in power, of course, always have various advantages over all new ones scarcely organized; and if we can only spike the guns of the popular pulpits, and compel them to compromise with our friends under their ministration, — compel them so far as not often to present their distinctive theology, and for the sake of keeping their heterogeneous societies together, — we must be content with this for the time, as a sort of "first-fruit" of what is to come hereafter. *Let* them be leaders of *fashion*, if we can only be leaders of *thought;* for the "fashion of the world passeth away." And the advancing science, literature, and philanthropy of the age are most evidently on our side, — all the *progressive* millions. Large Sunday congregations are by no means true indices of the theological thought of a place, any more than of the state of morals and philanthropy; and even where Liberal Christianity may not be able to get efficiently organized, in con-

sequence of the mass of people having already chosen their places of fashionable Sunday resort, it may be doing the chief *religious and reformatory* work that is done. I know such to be the case in some places, especially where there are central points from which missionary laborers are continually going forth into the surrounding neighborhoods; and it is a great encouragement to the Liberal missionary to find, that, in almost every town he enters, he finds a few persons or families who have outgrown the popular theology, — really *outgrown* it, — and who rejoice to welcome him to their homes, and to co-operate with him in his work. It is important, too, that these friends should be supplied with Liberal books, tracts, and periodicals, and set to work as the local, permanent missionaries of their towns; and if some of the wealthy Boston congregations that have done little for the Association would contribute liberally to get out another edition of Channing, to be sold to those who are in moderate circumstances for even half the present low price, they would accomplish something worthy of them, and do much towards disseminating the views which they profess to love, far and wide. Why will they not do this?

Channing is in great demand, and a dollar edition of his works would secure them thousands of readers, which they will not have at their present price. Of course, selling them for a dollar a set would be almost giving them away; and this is what is needed in some regions. Within two or three years, I have directly and indirectly disposed of some thirty sets, without taking much special pains to do so; and most of them have gone into families in which the great man was hardly known, except by name. And "though dead, he still speaks," or preaches more eloquently and effectively than almost any living occupant of a pulpit. *His* Unitarianism is full of spiritual

life and philanthropy, as well as being theological; and it is as liberal and broad as the most aspiring and progressive could desire.

Will not some influential person or persons make another move, then, for a still wider circulation of Channing? The writings of scarcely any one will sell as rapidly as his; and it is hard work to get rid of some of our books at any price, they are so tame, and deal so little with radical questions. The people want, not milk, but strong meat; and their digestive organs are much better than many religious teachers suppose. Those Liberal ministers who are afraid of intrusting them with their newest, highest thought, and who, therefore, have their *exoteric* and *esoteric* doctrines, much mistake their auditors and the times; and, if they fear to speak as plainly as Channing did, — as many seem to, — they must not expect much of a hearing. But is it not a just reproach to them that Channing should continue to be in advance of them? So it seems to me; and it is also a just penalty, therefore, upon their timidity, that they do not get the hearty responses that he does, — the semi-Orthodox class among us, I mean, and the coquetters with Orthodoxy. Our mission is not mainly to the Orthodox, nor to please them; but to those whom they have driven from them into nothingarianism and scepticism, and who can only be interested in a live, fresh, rational, humane, and morally revolutionary Christianity, — to such and to progressive Christians. What better can we offer them, then, than the writings of Channing? and, as accompaniments, those of Martineau, Furness, Clarke, Alger, Frothingham, May, Mayo, and others of like liberal, *earnest*, and *practical* aims? Many of our earlier Tracts also seem well adapted to the times; theological questions being discussed in them more boldly than some of our number are discussing them to day.

THE PEACE OF GOD.

BY A. A. PROCTER.

We ask for peace, O Lord!
Thy children ask thy peace:
Not what the world calls rest;
That toil and care should cease;
That through bright, sunny hours
Calm life should fleet away;
And tranquil night should fade
In smiling day.
It is not for such peace that we would pray.

We ask for peace, O Lord!
Yet not to stand secure,
Girt round with iron pride,
Contented to endure;
Crushing the gentle strings
That human hearts should know,
Untouched by others' joys
Or others' woe:
Thou, O dear Lord! wilt never teach us so.

We ask thy peace, O Lord!
Through storm and fear and strife,
To light and guide us on
Through a long, struggling life,
While no success or gain
Shall cheer the desperate fight,
Or nerve what the world calls
Our wasted might,
Yet pressing through the darkness to the light.

It is thine own, O Lord!
Who toil while others sleep;
Who sow with loving care
What other hands shall reap:

They lean on thee, entranced
In calm and perfect rest.
Give us that peace, O Lord!
Divine and blest,
Thou keepest for those hearts who love thee best.

HINDOO MISSION.

Our Mission House, Calcutta, Oct. 5, 1860.

Dear Brother Clarke, — As I look back on my early impressions of India for help to my own efforts to know what sort of information you in Boston *would have*, in order that you may act intelligently for India, I find that my main error lay in a too faint perception of the fact, that human *nature* is stronger than institutions. Our common and God-given elements, however distorted by oppression or cut down by prejudice, or robbed of their sap by sectarian selfishness, will *grow*, have *got to grow*, and ultimately must take the general shape which their Creator and Watcher intended and intends for them. Facts are occurring from month to month, and almost from hour to hour, which compel one to say, *e.g.*, "Caste is strong; but humanity is stronger. Brahminism is well-rooted; but common sense is both undergrowing and overgrowing it. Astrology (which is perhaps, at this time, the most wide and crushing form of Asiatic superstition) is despotic; but human and natural affection is too mighty for its sceptre of iron." I hardly know where to begin to catalogue my facts, which, as "a cloud of witnesses," flock to me for record. Intermarriage among the four original castes and their endless crosses and branches has well-nigh ended caste altogether. It is said to meet one everywhere in In-

dia; and so it does: but there is hardly a man, who, *in his sleeve*, is not laughing at it as an absurdity. There are very few men, even such as are reputed the most strict observers of and sticklers for caste, who do it any more than eye-service; and who would not, in the absence of such as might prove tell-tales, violate their caste without a single scruple. Ram Mohun Roy's son, *e.g.* (Rama Persod Roy), is called a Brahmin, and is ducked to as such by men of nominally lower caste; but he spreads every now and then a rich table to Europeans and to native gentlemen who like to eat beef and drink wine, and shares (I mean, eats) all sorts of viands with his guests. Some "gentleman of the old school," like the bald-headed Rajah Radakouta Deva, may murmur at this; but it is only like the world-over "fogey" saying, that the former times were better than these. My Joguth Philip, I suppose, has told you that the lower-caste people are (some of the most superstitious of them, perhaps) ready to drink of water in which a Brahmin has dipped his feet. It is occasionally so: but our good friend and co-worker, Mr. Rakhal Das Haldar, who is not a Brahmin, told me the other day that he had in constant employ (and it was not an uncommon thing) a Brahmin as his cook; and he pays him, I presume, the usual pay of not more than half a dollar (one rupee) a week.

You know that the attractions of female beauty (dire as are the efforts to hide woman, by life-imprisonment, from man) have so intermingled and intercrossed the original four castes, that the fact is but a myth, that the primal four *were ever distinct* as priests, soldiers, merchants, and laborers, or Brahmins, Ketrias, Boyshas, and Sudras. There *is no* purely descended Brahmin, no pure Ketria, no pure Boysha, no pure Sudra; nor can any man say, except by guess or daring, how many castes now exist. Do

not let any of our friends act upon the notion, that the theoretical four castes are realities, or that Hindoo life is really divided, as is implied by the theory that Brahma's head, breast, loins, and feet gave birth to four sorts of men. The more probable origin of caste, and that which R. D. Haldar and other studious Hindoos accept, is, that the really *existing* and *apparent* divisions of society in Hindostan arose from successive waves of conquest, which, from thousand years to thousand years, swept down from the cooler, northern climes; even as did the Goths and Huns, &c., upon Southern Europe; or as the Britons, Romans, Saxons, and Normans found place successively on English soil. . . . But I see the end of my page; and will hurry all up into the remark, that India is not far from ready to accept from the West all that is good and useful and beautiful and wise and loving and true, from Paris-patterned silks and Sèvres chinaware, or Manchester cottons and English gigs and harnesses, to well-printed and illustrated spelling-books, and Longfellow's poems, and common-sense Christianity. I dare not say she is *ready:* I only say nearly as ready, or quite as ready, as any of her sister nations of the West who have had only her opportunities to get abroad and see what is what. Yes, Indian conservatism is strong; but love, thought, service, and pure religion before Christ and the Father, are already proving themselves *stronger yet.*

I am getting quite on my feet again; and another young Englishman has joined us as a hearty Unitarian, and lives with us at the Mission House, and works daily in our noble and still-increasing school.

You see by William Roberts's letters that a *new* (native) Unitarian society has sprung up at Tonghoo, near Rangoon. It must be *small.* I've no particulars yet.

God bless you all! DALL.

PARABLES OF THE NEW TESTAMENT.

[The following list of the parables of the New Testament may be useful to some of our readers.]

1. Of the Blind leading the Blind . . . . . Luke vi.
2. Of the House built on a Rock . . . . . Matt. vii.; Luke vi.
3. Of the Two Debtors . . . . . Luke vii.
4. Of the relapsing Demoniac . . . . . Matt. xii.; Luke xi.
5. Of the Rich Man and his Vain Hopes . . . . . Luke xii.
6. Of the Lord returning from a Wedding . . . . . Luke xii.
7. Of the Barren Fig-tree . . . . . Luke xiii.
8. Of the Sower . . . . . Matt. xiii.; Mark iv.; Luke xiii.
9. Of the Tares . . . . . Matt. xiii.
10. Of the Seed sown . . . . . Mark iv.
11. Of the Mustard-seed . . . . . Matt. xiii.; Mark iv.
12. Of the Leaven . . . . . Matt. xiii.
13. Of the Hid Treasure . . . . . Matt. xiii.
14. Of the Merchant seeking Pearls . . . . . Matt. xiii.
15. Of the Net cast into the Sea . . . . . Matt. xiii.
16. Of the Good Householder . . . . . Matt. xiii.
17. Of the New Cloth and Old Garment, Matt. ix.; Mark ii.; Luke v.
18. Of the New Wine and Old Bottles, Matt. ix.; Mark ii.; Luke v.
19. Of the Plant not planted by God . . . . . Matt. xv.
20. Of the Lost Sheep . . . . . Matt. xviii.; Luke xv.
21. Of the Unmerciful Servant . . . . . Matt. xviii.
22. Of the Shepherd and the Sheep . . . . . John x.
23. Of the Good Samaritan . . . . . Luke x.
24. Of the Guest choosing the Highest Seat . . . . . Luke xiv.
25. Of the Great Supper . . . . . Luke xiv.
26. Of the building a Tower . . . . . Luke xiv.
27. Of the King preparing for War . . . . . Luke xiv.
28. Of the Salt . . . . . Luke xiv.
29. Of the Piece of Silver lost . . . . . Luke xv.
30. Of the Prodigal Son . . . . . Luke xv.
31. Of the Unjust Steward . . . . . Luke xvi.
32. Of the Rich Man and Lazarus . . . . . Luke xvi.
33. Of the Master commanding his Servant . . . . . Luke xvii.
34. Of the Unjust Judge and Widow . . . . . Luke xviii.
35. Of the Pharisee and Publican . . . . . Luke xviii.
36. Of the Laborers hired at different Hours . . . . . Matt. xx.
37. Of the Ten Pounds and Ten Servants . . . . . Luke xix.
38. Of the Professing and the Repenting Son . . . . Matt. xxi.
39. Of the Wicked Husbandmen . Matt. xxi.; Mark xii.; Luke xx.

40. Of the Guests bidden and the Wedding Garment . . Matt. xxii.
41. Of the Fig-tree putting forth Leaves, Mat. xxiv.; Mark xiii.; Luke xxi.
42. Of the Thief in the Night . . . . . Matt. xxiv.
43. Of the Man taking a long Journey . . . . . Mark xiii.
44. Of the Faithful and Unfaithful Servant . . . . . Matt. xxiv.
45. Of the Ten Virgins . . . . . Matt. xxv.
46. Of the Talents . . . . . Matt. xxv.

Perhaps also the following may be added: —

47. Children in the Market-place . . . . . Matt. xi.; Luke vii.
48. The Strong Man keeping his House, Mat. xii.; Mark iii.; Luke ix.

LETTER FROM THE CHURCHES.

Dear Mr. Editor, — Your appeal to the Unitarian churches was read before our congregation last Sunday; and, at your request, a committee of ladies was appointed to do all that is possible to aid the circulation of the "Monthly Journal."

You were kind enough to say that the "Monthly" would be glad to receive a word of greeting, and occasional tidings, from the different societies of our faith.

I am tempted to send you a few lines, to express the enjoyment which our people have had for the last two or three Sundays in congregational singing.

It was a mere experiment, adopted in the absence of the choir. We feared that the voices would be feeble and halting at first in their praises: but we were all surprised and stimulated to hear them gradually gaining courage around us; until, before the hymn was all sung, there was a swell of sound, that rose, and carried up our aspirations to God, warming our hearts with the consciousness that we were all worshipping together, and singing the same words of confession and adoration.

We do not wish to boast ourselves: we only wish to

show how simple and natural a thing is congregational singing.

Here were all these voices lying mute; and perhaps our *hearts* were often dull before, or wandering away to the occupations of the week, when we might have aroused ourselves, and called home our thoughts, if our *tongues* could only have spoken, and, in the words of the old hymnist, burst out "in unknown strains of most surprising grace."

Why cannot other churches, which are coming round to this opinion, throw themselves at once upon the strength of the congregation, without waiting to make a formal movement? If the Church tries to argue a congregation into a change, she will very likely fail; but let her appeal to it for help in an emergency, and hearts rise superior to logic.

It is true that we have, as we have just discovered, a large number who sing when the attendance is full: but it is not all that; for we have had no practice, and feel ourselves to be far short of perfection. May I say it is because we desire, above all skill, to have the spirit and the understanding; because each one seems determined to do heartily and reverently his part in making the worship of God whole and complete?

It is a question, whether congregational singing should take the entire place of a choir. Perhaps a variety is desirable; but it is certain that the services of the Church are more edifying and inspiring when a portion of the music at least is sustained by the people themselves.

If our little candle, which, according to the Lord's precept, I am not, you see, hiding under a bushel, will shine far enough to give light to any part of the great household of the Church, I shall not think it presumptuous or in vain to have sent you this communication.

A WORSHIPPER.

SOMERVILLE.

WOOD-WORSHIP.

BY ROSE TERRY.

HERE, in the silent forest solitudes,
Deep in the quiet of these lonely shades,
The angelic peace of Heaven for ever broods,
And His own presence fills the solemn glades.

Cease, my weak soul, the courts of men to tread;
Leave the tumultuous heavings of thy kind;
And, by the soul of grateful Nature led,
Seek the still woods, and there thy sabbath find.

Shall worship only live in pillared domes,
The organ's pealing notes sole anthems raise,
While every wind that through the forest roams
Draws from its whispering boughs a chant of praise?

Here the thick leaves, that scent the tremulous air,
Let the bright sunshine pass with softened light;
And lips unwonted breathe instinctive prayer
In these cool arches filled with verdurous night.

There needs no bending knee, no costly shrine,
No fluctuant crowd, to hail Divinity:
Here the heart kneels, and owns the Love Divine
That made for man the earth so fair and free.

Dear is the choral hymn, the murmuring sound
Of mutual prayer, and words of holy power;
But give to me the forest's awe profound,
Æolian hymns, and sermons from a flower.

REPORT ON AUXILIARIES.

FROM THE SECRETARY, JULY, 1853.

[The following "Report on Auxiliaries," prepared by Dr. Miles in 1853, but not published, we print now, because the same things are true in the main now as then. We think the societies ought to know what is done, and what not.]

BY a vote passed June 6, the Secretary was requested to present a tabular Report of all the societies contributing to the funds of the American Unitarian Association, with the amount given by each; and, having attended to this duty, he submits the following tabular statements: —

The accompanying book, lettered "Auxiliaries," contains a list of all the societies furnishing aid to the American Unitarian Association, with the sums of money annexed under each year. The book itself was found among the papers of the Association; the task of executing its design having been begun, it is understood, by a former Secretary (Rev. Mr. Holland), whose labors here have greatly abridged those of the present Secretary, who has verified many of Mr. Holland's statements in those tables by comparing them with the Treasurer's Annual Reports for the last twenty-six years: from which source, also, he has gathered the proper statistics, for the last four years, in completion of the plan which Mr. Holland began.

The Secretary cannot submit this record to the Executive Committee without being deeply impressed with a view of the facts which it develops; and he respectfully asks leave to give expression to some of the thoughts it has suggested.

It appears by table on p. 9, that but a small part of the disposable funds of the Association come from the Auxiliaries. The largest sum contributed by Auxiliaries was in

1840, which gave from this source $3,750.88; while, last year, this had declined as low as $626.64.

By table on p. 10, it appears that every year a large number of our Auxiliaries make no return. Thus in 1846, for example, we had a hundred and fifty-seven Auxiliaries, and had returns from ninety-eight; leaving fifty-nine who contributed nothing that year. Of late, the falling-off is still more. By the table referred to, it will be seen that from one-half to two-thirds of the Auxiliaries nominally existing fail to contribute every year to our funds. *Had all* the Auxiliaries contributed last year the *average* sum given in these years when they give at all, our treasury would have received $2,885, in addition to the amount above named, as the proceeds of this year.

So far, then, as a revenue from the Auxiliaries is concerned, the important thing to be done is to secure, by some means or other, returns *every year* from all these Auxiliaries. We lose every year from two to three thousand dollars, solely from a want of system. There are some comparisons, which, in the confidence of our communications at this Board, it may not be wrong to make, that place this matter in a striking light.

Where parishes, through the business habits of their minister or of some energetic layman, have fallen into the plan of contributing *every year* without fail, it is worthy of our notice to mark what a large amount we receive from them in the course of years.

The Federal-street Church has contributed during twenty-five years, with only one instance of failure (in 1836), making the aggregate of its aid $6,890; which is more than twice the amount received from any other parish.

Dr. Hall's Society, in Providence, has contributed during twenty-three years, without one instance of failure, and given $3,109; which is the next largest amount from any one parish.

Mr. Ellis's Society, in Charlestown, comes next; having contributed during eighteen years, with only two instances of failure, and given $2,017.

Dr. Hill's, of Worcester, stands the fourth: contributed during twenty-three years, four years of failure, and given $1,573.

Mr. Newell's, of Cambridge, is the fifth in order; having contributed during twenty-five years, with six years of failure, and given $1,369.

Dr. Putnam's, of Roxbury, is the sixth; having contributed during twenty-one years, with five years of failure, and given, in all, $1,132.

For other instances of remarkable regularity, there may be named Nashua, which has contributed during fifteen years, with no instance of failure. Cambridgeport, during fifteen years, with only one failure. Beverly, twenty-one years, with only two failures. Brooklyn, N.Y., fifteen years, only one failure. Fitchburg, nineteen years, only two failures. Keene, twenty-one years, only three failures. Sterling, twenty-one years, only three failures. Taunton, twenty-one years, only two failures. Mr. Coolidge's Society, in Boston, twenty-two years, all but three. Concord (Mr. Frost's), twenty years, all but four. The First Parish in Lowell, twenty-one years, all but six. Dedham (Dr. Lamson's), twenty-four years, all but six. The First Parish in Dorchester, twenty-one years, all but five; while other instances may be seen at a glance by recurrence to the tabular statements here submitted.

This established regularity and method in making contributions in aid of our cause should be universal. Can we adopt some plan looking towards this result? The immense advantage of it, not only in the greater amount bestowed, but with the cheerfulness with which it is given and the ease with which it is raised, we cannot overestimate. A

few other comparisons may present this advantage in a still more striking light.

In the town of Leicester, there is a small Unitarian Society, so few in numbers and so weak in means as to be unable to support a minister all the time: but they have an Auxiliary there, managed in a business-like manner; which, during twenty-six years, has contributed towards our funds, with only three instances of failure. To be sure, it only gives us ten, twelve, fifteen dollars; and once thirty-nine, — the highest sum it ever reached. But what have these contributions amounted to in the aggregate? — $416; while the stable and permanent, and, in comparison with Leicester, very wealthy, society in Barton Square, Salem, has given us only $146 during that same period; or, in other words, but a little more than one-quarter part what we have received from Leicester.

It has been through no objection to our Association on the part of the good people in Barton Square, but solely because a contribution has been taken only now and then, nobody knows and nobody cares when.

The little country parish in Templeton has contributed during twenty-two years, failing only three times. Its annual contributions have been small, but have amounted in the aggregate to $470. The large and wealthy society in Quincy have given us in that time $129, — a fraction more than a quarter-part of the aid from Templeton.

Dublin, in New Hampshire, has helped us fifteen years, and never failed; and has given us $304. Weston (Dr. Field's) has given $37 in that time; and Newburyport, $21.

There is an Auxiliary in New Brunswick, N.J., where there is no minister, I believe; and I do not know that they ever had one. Every year for fifteen years, without once failing, they have sent us ten or twelve dollars; in all, $177,

— a sum which should rebuke the dilatoriness of many of our old and wealthy societies, who, professing to be willing to aid us at any time, have not, many of them, given us any thing like this amount of money.

And yet the source of our loss is not so much with our parishes as in our entire lack of system: to remedy which, it is now asked if it would not be advisable to ascertain by communication with all our parishes, either personally or by letter, to the minister or some energetic layman, in what month each society, helping us at all, will raise their contributions; and that lists for each month be made out, and parishes be reminded of their time through the pages of the "Journal."

"DECLARATION OF AIMS" BY THE UNITARIAN SOCIETY IN KEOKUK, IOWA.

[It is becoming a custom in our Unitarian societies to adopt, instead of a Creed (or Articles of Belief), a Praxis, or Articles of Work. They sometimes also express in general but distinct terms what their church is for, and their ideas concerning God, Man, Christ, the Soul, and Heaven.]

THE members of the first Unitarian Society of the city of Keokuk make this public declaration of their aims and sentiments, not as a creed to measure Christianity, nor the test of Christian character, nor the limit of their fellowship (which is as broad as the Christian life and spirit); but to make known their general impressions of Christian truth, especially those wherein they differ from the popular faith.

Of God and Christ. — "To us there is but one God, the Father," the Father of all, "the God and Father of our Lord Jesus Christ," his beloved Son, our Saviour, sent to reveal the Father's love to the world, and, by his teach-

ing, life, and death, to bring us to God, reconcile us to the Father, that the true worshippers may worship the Father in spirit and in truth.

Of Man, and his State by Nature. — We do not regard man as by nature a fallen, totally depraved being, at enmity with his Maker and Father, born under his wrath and curse and the doom of an endless hell. We revere the nature made in the Divine Image, which Jesus blessed, and welcomed to the kingdom of Heaven, and taught to say, "Our Father." We look upon all human souls as the offspring of God, the "Former of our bodies and the Father of our spirits," who loves all men more than we love our children, watches over all with a Father's care, chastens with a Father's hand, forgives with a Father's heart, and is ever ready to welcome their return to a Father's house. We hold fast to the Divine Paternity now and for evermore.

Of Probation and a Future State. — We cannot look upon this brief, uncertain, unequal, infant life as the only state of probation and progress for man, the immortal child of God; nor the next as a fixed local heaven for the "converted," or a hopeless, useless, endless hell for the unnumbered millions of the "unconverted." But, in that world where "all live unto God," we expect to meet the face of the same Father who gave immortal life for good, and who rules over this world in parental justice and love; who is "good unto all, and his tender mercies over all his works;" who "does not willingly afflict or grieve the children of men;" and will give the light and love and discipline of the gospel to "them that are dead, that they may be judged according to men in the flesh, but live according to God in the spirit;" "who will have all men to be saved, and to come unto a knowledge of the truth."

Of the Gospel Message. — To us the gospel brings, not eternal death, but "life and immortality to light;" not the sad tidings of divine wrath to a foredoomed race, — a few souls purchased from the vindictive grasp of the God and Father who made them, by contract of innocent substituted suffering, — but "good tidings of great joy to all people;" because God so loved the world, that he sent his Son to seek and save the lost and perishing fróm sin, from wrong and oppression and crime and idolatry and superstition and false religion; from all the "heavy burdens" that oppressed the body and enslaved the soul; and to set all men free, as immortal sons of God. In the teaching and example, the labors and love, the life and death, of Jesus Christ, we behold the perfect reconciliation of the human and the divine; the atonement of man to God; the possibility and the pledge of our perfected humanity, in the true worship of the Father and the brotherhood of man on earth, and the immortal brotherhood of the human family in heaven.

Of the Christian Life. — The Christian life is a life like Christ's; being good and doing good to mankind. To love God and man; to hear and do the sayings of Christ; to do good to the least of our brethren; to bless the poor and wretched and despised and forsaken with our presence and sympathy and help; to seek and save the lost in error, sin, and crime; to labor to lift men and society up into the light and liberty of Christian truth and right and justice and love and mercy; to "so let our light shine before men, that they may see our good works, and glorify their Father which is in heaven," — *this is to be a Christian;* to best honor and confess him who said, "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

Of the Christian Church. — We would labor to make the Christian Church the common centre of light, faith, hope, and charity upon the earth: of light, by a gospel brought home alike to all classes and conditions, free religious instruction for the young, a library open for the use of all, and free inquiry and discussion upon all moral and religious subjects; of faith in Christ, and, through him, of faith in God and man; of hope, by its encouragements and sympathy for all through this world of trial and sin, and the light of immortality for the world to come; of charity, by the aid it proffers to the poor and needy, and the light and help it gives to lead them out of a state of dependence and poverty. We regard the Church as the natural and rightful home of all human souls, by a door that opens as wide as the range of human thought and human want; by a creed so broad as to embrace the whole family of God; by a gospel of "*good tidings* to *all people*;" by a Father whose name is Love; by a brotherhood, which, begun in the imperfection of earth, shall end in the perfection of heaven, and whose bonds shall endure through eternity.

Standing Committees of the Church. — The better to secure these objects, the Church shall appoint the following Committees, each consisting of two brothers and two sisters: —

1. A Committee to visit the sick, to see that their wants are supplied; and, if need be, report their case to the Church.

2. A Committee of Benevolence, who shall report objects and plans of benevolence and reform for the consideration, discussion, and action of the Church.

3. A Committee of Religious Inquiry, to prepare and report questions and appoint meetings for religious conversation and discussion.

4. A Pastoral Committee, to advise with and aid the pastor in meeting the wants of his people; in enlarging the circle of his acquaintance and usefulness; and relieving his mind from unnecessary care, by seeing that his temporal wants are regularly and promptly supplied.

BOSTON, AS SEEN BY A GERMAN.

(Translated for the "Monthly Journal" from a German periodical.)

Boston is the richest city in the world; yet its luxury is not as disagreeable as in those cities where it is contrasted with immediate want. Boston makes the impression of composure and comfort; and, more than any other city in America, reminds us of the pride, wealth, and beauty of the imperial cities of Germany in the middle ages.

The landscape around Boston cannot, indeed, be compared with that in the neighborhood of New York; yet the view from the Bunker-hill Monument is that of as charming a panorama as the human eye can behold anywhere on the surface of the earth. A large and imposing city, from which radiate a number of long bridges, broad sheets of water, masses of foliage, and a graceful wreath of hills circling around, — this presents a most agreeable panorama, and places the spectator in a disposition to be pleased.

And this favorable disposition will surely be heightened by an acquaintance with the inhabitants, and by observing the comparatively high degree of culture shared by all classes of the population. We notice in Boston the prevalence of much more of a European tone than in any other American city. On account of our limited stay, we had, unfortunately, only time to make a few acquaintances; but

these all heightened the impression which Boston left behind. The German population of this city, far inferior in number, not only to that of New York, but even to that of any large Western city, is yet distinguished by liberality of thought and by a striving for a higher culture. It is, perhaps, on this account, that the Germans are prized nowhere so much in any other American city as here: a fact which stands in remarkable contrast with the fact of Know-Nothingism, which also had its origin and culminating point in Boston. On the whole, Know-Nothingism retreated soon into the country, and especially went among the manufacturing population of New England: and, in Boston, Nativism related more to the Irish than to the Germans; because the last, by their superior culture and their freedom of thought, took away all occasion of Nativism as regarded them.

INTELLIGENCE.

THE Society in Chicopee have invited Rev. JOHN ALBEE to supply their pulpit for six months. The plan of substituting a vesper service in the evening for the usual service of Sunday afternoon has been adopted with success by this society.

REV. GILBERT CUMMINGS, Jun., has received and accepted a call from the Society in Westborough. He will be installed on Thursday, Jan. 3, 1861.

REV. I. SUMNER LINCOLN has accepted an invitation to take charge of the Society in Warwick.

REV. CHRISTOPHER C. HUSSEY, of Nantucket, — formerly a minister of ability among the Friends, and in high esteem in that excellent body of people, — has changed his ecclesiastical relations, and joined the Unitarian body. The reason of this movement was his change of sentiments, which has been gradually approximating his views to those of our own body. The

parting between himself and the meeting in Nantucket was very friendly. Mr. Hussey is about to be installed as minister of the Society in North Easton.

Rev. S. Farrington, of Concord, N.H., has tendered his resignation to the Society in that place, to take effect Jan. 1, 1861.

Rev. Stilman Barber was installed as pastor of the Society in Tyngsborough on Monday evening, Dec. 3. The sermon was preached by Rev. M. W. Willis, of Nashua, N.H.; the installing prayer was offered by Rev. S. S. Hunting, of Manchester, N.H.; Rev. Charles Babbidge, of Pepperell, gave the address to the people; Rev. William C. Tenny, of Lowell, the right hand of fellowship; and the introductory prayer was offered by Rev. George M. Rice, of Westford.

Rev. Francis Le Baron has accepted the invitation of the Society in Dighton to take charge of their pulpit.

The new church erected by the Unitarians of West Newton, Mass., was dedicated on Wednesday evening, Nov. 14. The sermon was preached by Rev. Joseph H. Allen, of Jamaica Plain; Rev. Edward J. Young, of Newton Corner, offered the dedicatory prayer; and Rev. Joseph Allen, D.D., of Northborough, read selections from the Scriptures.

Mr. John D. Wells, a graduate of the Cambridge Divinity School in the class of 1860, has received and accepted a call from the Society in Quincy, Mass.

Rev. Eli Fay has accepted an invitation to become pastor of the Society in Leominster, Mass.

Rev. T. S. Lathrop — formerly pastor of the Unitarian Society in Walpole, N.H. — has been installed over the Universalist Society in Bridgeport, Conn.

The church erected by the Unitarians of Wilton, N.H., will be dedicated by appropriate services on Thursday, Jan. 10, 1861.

Rev. Henry L. Myrick has accepted the invitation of the Society in Eastport, Me., to become their pastor.

BOOKS RECEIVED

Since our last Notice.

Hymns of the Ages. Second Series. Being selections from Wither, Crashaw, Southwell, Habington, and other sources. Boston: Ticknor & Fields. 1861.

The Conduct of Life. By R. W. EMERSON. Boston: Ticknor & Fields. 1860.

Life and Religion of the Hindoos. With a Sketch of my Life and Experience. By JOGUTH CHUNDER GANGOOLY (baptized Philip). Boston: Crosby, Nichols, Lee, & Co., 117, Washington Street. 1860.

Ninety Days' Worth of Europe. By EDWARD E. HALE. Boston: Walker, Wise, & Co., 245, Washington Street. 1861.

Poems of Rose Terry. Boston: Ticknor & Fields, 1861.

The Seven Little Sisters who live on the Round Ball that floats in the Air. With Illustrations. Boston: Ticknor & Fields. 1861.

A Practical Illustration of "Woman's Right to Labor;" or, A Letter from Marie E. Zakrzewska, M.D., late of Berlin, Prussia. Edited by CAROLINE H. DALL. Boston: Walker, Wise, & Co., 245, Washington Street. 1860.

PAMPHLETS RECEIVED.

The Dial: a Monthly Magazine for Literature, Philosophy, and Religion. M. B. CONWAY, Editor. December, 1860. Cincinnati.

The Preservation of the States United. A Discourse delivered in Charlestown on Thanksgiving Day. By GEORGE E. ELLIS. 1860.

Objects and Plan of an Institute of Technology, proposed to be established in Boston. John Wilson & Son. 1860.

Our Duty as Conservatives: a Discourse on Secession. By WILLIAM H. FURNESS. Philadelphia. 1860.

The second Series of the *Hymns of the Ages* is a handsome book, printed at the Riverside Press, and containing many fine poems which are not common. Whoever buys this book need not fear that he is buying only what he already possesses in some other form. It is remarkable that so many good things should be found which are not brought together in previous collections. The book is like a pleasant party, where one meets with old friends whom we are glad to see again; and also with many bright and pleasant persons, with whom it pleases us to make acquaintance.

We have not before noticed *Mr. Gangooly's* book about India. We expected to find it interesting: but it is more than that; for it is also instructive. It is full of instruction in regard to the actual customs of the Hindoos. The sketch of his own life is particularly interesting. This book should be in all of our parish libraries.

Dr. Zakrzewska's Letter is a plain, honest account of a faithful life. It shows what can be done by an earnest woman who desires to be useful. The accounts which it contains of poor German girls in New York, and their condition, are important.

Mr. Hale's Sketch of his hasty journey through parts of Europe is readable. It is written as such books should always be written, — omitting every thing which may be found in the guide-books, and giving the writer's personal impressions. It is always pleasant to talk with people fresh from Europe. Why is it such dull work to read their books of travels? Because they put into their talk that which they enjoyed, but into their books that which they learned. But, in a book of travels, we do not wish to be told the height of Strasbourg spire, nor the cost of building St. Peter's, nor any statistics which we can learn from the geography.

We are too good-natured this month. We have not yet found fault with a single book: but here, methinks, is our chance; for here is a volume of poetry, and it is ten to one that these verses are poor. Thus said we, opening the volume of *Poems by Rose Terry*. But, to our surprise and disappointment, we found ourselves reading them with pleasure. Perhaps they are not wonderful; but they are genuine: they can be read with interest. They, therefore, have a right to exist.

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	A. D. Mayo.
Alton, Ill.	J. G. Forman.
Andover, North	Charles Carroll Vinal.
Ashby	Nathaniel Gage.
Athol	
Augusta, Me.	W. H. Brown.
Austinburg, O.	
Baltimore, Md.	N. H. Chamberlain.
" "	Charles J. Bowen.
Bangor, Me.	C. C. Everett.
Barnstable	J. B. Willard.
Barre	Henry Westcott.
Bath, Me.	D. N. Sheldon, D.D.
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	R. L. Ranney.
Beverly	J. C. Kimball.
Billerica	
Bloomington, Ill.	Charles G. Ames.
Bolton	
Boston, First Church	Rufus Ellis.
" Second Church	Chandler Robbins, D.D.
" King's Chapel	
" Brattle Street	Samuel K. Lothrop, D.D.
" New North	
" New South	Orville Dewey, D.D.
" Federal Street	Ezra S. Gannett, D.D.
" Hollis Street	
" West Church	Charles Lowell, D.D. Cyrus A. Bartol.
" Hawes Place	Thomas Dawes.
" Bulfinch Street	William R. Alger.
" Twelfth Congregational	Samuel Barrett, D.D. J. F. Lovering.
" South Congregational	Edward E. Hale.
" Broadway Church	
" Church of the Disciples	James F. Clarke.
" East	Warren H. Cudworth.
" Pitts-street Chapel	Samuel H. Winkley.
" Warren-street Chapel	Charles F. Barnard.
" Canton-street Chapel	Samuel B. Crust.
" Hanover-street Chapel	Edwin J. Gerry.
" Washington Village	Edmund Squire.
" Church of the Unity	George H. Hepworth.
Braintree, South	Edward C. Towne.
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	John J. Putnam.
" East	Joseph H. Phipps.
" West	

Brighton	Charles Noyes.
Brookfield	Rushton D. Burr.
Brookline	Frederic H. Hedge, D.D.
Brooklyn, Conn.	
Brooklyn, N.Y.	Frederic A. Farley, D.D.
" "	
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Joshua Young.
Calais, Me.	Hiram Philbrook.
Cambridge	William Newell, D.D.
" Port	John F. W. Ware.
" East	
" Lee Street	Henry F. Harrington.
" Allen Street	John M. Marsters.
" West	Samuel A. Smith.
Canton	
Charleston, S.C.	
Charlestown	George E. Ellis, D.D.
Charlestown, Harvard Chapel	Oliver C. Everett.
Charlestown, N.H.	Jaazaniah Crosby, D.D.
Chelmsford	
Chelsea	Alpheus S. Nickerson.
Chicago, Ill., First Society	
" " Second Society	Robert Collyer.
Chicopee	
Cincinnati, O.	M. D. Conway.
" " Church of the Redeemer	
Clinton	Jared M. Hurd.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	
Danvers, South	Charles H. Wheeler.
Dedham	
" West	Calvin S. Locke.
Deerfield	J. K. Hosmer.
Detroit, Mich.	
Dighton	Francis Le Baron.
Dixon, Ill.	L. C. Kelsey.
Dorchester	Nathaniel Hall.
"	Richard Pike.
"	Stephen G. Bulfinch.
" Neponset	F. W. Holland.
Dover	Edward Barker.
Dover, N.H.	Edwin M. Wheelock.
Dublin, N.H.	L. W. Leonard, D.D. W. F. Bridge.
Duxbury	Josiah Moore.
Easton	George G. Withington.
" North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	Jonathan Cole.
Fairhaven	Courtland Y. De Normandie.
Fall River	William B. Smith.

Farmington, Me.	Thomas Weston.
Feltville, N.J.	
Fitchburg	William P. Tilden.
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	Henry Stone.
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Hartford, Conn.	
Harvard	William A. Whitwell.
Haverhill	William T. Clarke.
Hillsborough, Ill.	
Hingham	Joseph Richardson. Calvin Lincoln.
"	Daniel Bowen.
" South	
Hubbardston	
Jersey City, N.J.	J. J. Brayton.
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Leonard Whitney.
Kingston	
Lancaster	George M. Bartol.
Lancaster, N.H.	
Lawrence	William L. Jenkins.
Lawrence, Kan.	John S. Brown.
Leicester	
Leominster	Eli Fay.
Lexington	L. J. Livermore.
" East	Caleb Stetson.
Lincoln	Washington Gilbert.
Littleton	Eugene De Normandie.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
"	William C. Tenney.
Lunenburg	
Lynn	Charles C. Shackford.
Madison, Wis.	L. B. Mason.
Malden	C. B. Josselyn.
Manchester, N.H.	S. S. Hunting.
Mansfield	Daniel W. Stevens.
Marblehead	S. R. Calthrop.
Marietta, O.	Thomas J. Mumford.
Marlborough	
Marshfield	George Leonard.
Meadville, Pa.	Richard Metcalf.
Medfield	Solon W. Bush.

Medford	
Mendon	
Milton	John H. Morison, D.D.
Milwaukie, Wis.	Nahor A. Staples.
Montague	George Osgood.
Montreal, Can.	John Cordner.
Nantucket	Orville Brayton.
Nashua, N.H.	Martin W. Willis.
Natick, South	Horatio Alger.
New Bedford	W. J. Potter.
Newburyport	A. B. Muzzey.
New Orleans, La.	C. B. Thomas.
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton, West	
" Corner	Edward J. Young.
Newtonville	
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
" " All Souls	Henry W. Bellows, D.D.
" " Third Society	O. B. Frothingham.
Northampton	William Silsbee.
Northborough	Joseph Allen, D.D. T. B. Forbush.
North Chelsea	
Northfield	John Murray.
Northumberland, Pa.	
Norton	George F. Clark.
Pembroke	W. M. Bicknell.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	Seth Saltmarsh.
Philadelphia, Pa.	William H. Furness, D.D.
" " Second Society	
Pittsburg, Pa.	Walter Wilson.
Plymouth	Edward H. Hall.
Portland, Me.	Horatio Stebbins.
" "	Frederic Frothingham.
Portsmouth, N.H.	
Providence, R.I.	Edward B. Hall, D.D.
" "	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Liberty Billings.
Randolph	
Raynham	
Richmond, N.H.	D. C. O'Daniels.
Rochester, N. Y.	
Rockford, Ill.	A. H. Conant.
Rowe	Addison Brown.
Roxbury	George Putnam, D.D.
" Mount Pleasant	Alfred P. Putnam.
" Jamaica Plain	James W. Thompson, D.D.
" West	

Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D. C. A. Staples.
Salem, First Church	George W. Briggs, D.D.
" East Church	Dexter Clapp.
" North	Edmund B. Willson.
" Barton Square	
Sandwich	John Orrell.
San Francisco, Cal.	Thomas Starr King.
Scituate	William G. Babcock.
" South	William A. Fuller.
Sharon	
Sherborn	Theodore H. Dorr.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	Francis Tiffany.
Standish, Me.	
Staten Island, N.Y.	
Sterling	E. B. Fairchild.
Stoneham	Fiske Barrett.
Stow	
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	C. Wellington, D.D. E. G. Adams.
Thomaston, Me.	Oliver J. Fernald.
Toledo, O.	
Townsend	
Trenton, N.Y.	B. A. Fanton.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Charles T. Canfield.
Vernon, N.Y.	J. H. Cannoll.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	John C. Parsons.
Ware	Samuel F. Clark.
Warwick	I. Sumner Lincoln.
Washington, D.C.	
Watertown	Arthur B. Fuller.
Wayland	Edmund H. Sears.
Westborough	Gilbert Cummings, jun.
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Williamsburg, N.Y.	
Wilton, N.H.	Stilman Clarke.
Winchendon	
Windsor, Vt.	
Woburn	R. P. Stebbins, D.D.
Worcester	Alonzo Hill, D.D.
"	Rush R. Shippen.
Yonkers, N.Y.	A. A. Livermore.

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
†Albee, John	Chicopee	
Alger, Horatio	South Natick	1860.
Alger, William R.	Boston, Bulfinch Street	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Jamaica Plain, Roxbury	
†Allen, T. Prentiss	New Bedford	
Ames, Charles G.	Bloomington, Ill.	1859.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Scituate	1860.
†Bailey, Benjamin H.	Northborough	
†Bailey, Ira	Bolton	
†Bailey, Luther	Medway	
Ball, George S.	Upton	1857.
Barber, Stilman	Tyngsborough	1860.
Barker, Edward	Dover	1858.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
Barrett, Fiske	Stoneham	1859.
Barrett, Samuel, D.D.	Boston, 12th Cong. Society	1825.
†Barry, William	Chicago, Ill.	
†Bartlett, George W.	Cambridge	
Bartol, Cyrus A.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
†Bates, Reuben	Stow	
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Betch, Peter	Richmond, O.	
Bicknell, W. M.	Pembroke	1857.
Bigelow, Andrew, D.D.	Boston. At Large	1845.
Billings, Liberty	Quincy, Ill.	1855.
†Bond, Henry F.	Waltham	
Bowen, Charles J.	Baltimore, Md.	1858.
Bowen, Daniel	Hingham	1859.
†Bradford, Claudius	Prof. Ant. Col., Yel. Spring, O.	
†Bradlee, Caleb Davis	Roxbury	
Brayton, Orville	Nantucket	1859.
Brayton, J. J.	Jersey City, N.J.	1860.
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, H. W.	Augusta, Me.	1860.
Brown, John S.	Lawrence, Kan.	

Brown, Thomas W.	Brewster	1856.
Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	Cambridge	
Bulfinch, Stephen G.	Dorchester	1852.
Burr, Rushton D.	Brookfield	1858.
†Burton, Warren	Salem	
Bush, Solon W.	Medfield	1858.
†Caldwell, Jacob	Standish, Me.	
Calthrop, S. R.	Marblehead	1860.
Canfield, Charles T.	Uxbridge	1860.
Canoll, J. H.	Vernon, N.Y.	1857.
†Capen, F. L.	Boston	
†Chaffee, Nathaniel O.	Tyngsborough	
Chamberlain, N. H.	Baltimore, Md.	1860.
Chandler, Seth	Shirley	1834.
†Channing, George G.	Milton	
Clapp, Dexter	Salem	1851.
†Clapp, Theodore	Louisville, Ky.	
Clark, George F.	Norton	1850.
Clark, Samuel F.	Ware	1856.
Clark, Stilman	Wilton, N.H.	1857.
Clarke, James Freeman	Boston, Church of Disciples	1841.
Clarke, William T.	Haverhill	1859.
Cole, Jonathan	Exeter, N.H.	1856.
Colyer, R.	Chicago, Ill., Second Society	1859.
Conant, Augustus H.	Rockford, Ill.	1857.
Conway, Moncure D.	Cincinnati, O.	1856.
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Taneytown, Carroll Co., Md.	
Crosby, Jaazaniah, D.D	Charlestown, N.H.	1810.
Cruft, Samuel B.	Boston, Suffolk-street Chapel	1846.
Cudworth, Warren H.	East Boston	1852.
Cummings, Gilbert, jun.	Westborough	1861.
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.		
†Cutter, C. A.	Cambridge	
†Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Damon, Norwood	West Cambridge	
Dawes, Thomas	South Boston	1854.
Dewey, Orville, D.D.	Boston, New South	1857.
†Doggett, Theophilus P.	Malden	
Dorr, Theodore H.	Sherborn	1855.
†Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1858.
†Emmons, Henry	Vernon, N.Y.	
Everett, C. C.	Bangor	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.

Fairchild, E. B.	Sterling	1859.
Fanton, B. A.	Trenton, N.Y.	1858.
†Farley, Charles A.	Savannah, Ga.	
Farley, Frederic A., D.D.	Brooklyn, N.Y.	1844.
†Farmer, William	Lunenburg	
†Farrington, S.	Concord, N.H.	
Fay, Eli	Leominster	1860.
Fernald, Oliver J.	Thomaston, Me.	1848.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
†Fitzgerald, Gerald	Marengo, Ill.	
Flagg, S. B.	Kalamazoo, Mich.	1858.
Folsom, Nathaniel S.	Prof. Meadville Theol. School	1849.
Forbush, T. B.	Northborough	1857.
Forman, J. G.	Alton, Ill.	1857.
†Fox, Thomas B.	Boston	
Francis, Convers, D.D.	Harvard College	1842.
Frothingham, Frederic	Portland, Me.	1856.
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
Fuller, Arthur B.	Watertown	1859.
Fuller, William A.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Gage, Nathaniel	Ashby	1859.
Gannett, Ezra S., D.D.	Boston, Federal Street	1824.
Gerry, Edwin J.	Boston	1859.
†Gilbert, Washington	West Newton	
†Gushee, Abraham	Dighton	
Hale, Edward E.	Boston, South Congregational	1856.
†Haley, William D.		
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Nathaniel	Dorchester	1835.
†Hall, William W.	Providence, R.I.	
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
†Hassall, Robert	Haverhill	
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas, D.D.	Pres. Ant. Col., Yel. Spring, O.	1860.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	Dorchester	1859.
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, J. K.	Deerfield	1860.
Howard, Thomas D.	Perry, Me.	1852.
†Hudson, Henry J.	North Chelsea	
†Huidekoper, Frederic	Meadville, Pa.	
Hunting, Sylvan S.	Manchester, N.H.	1858.
†Huntoon, Benjamin	Canton	
Hurd, Jared M.	Clinton	1858.
Hussey, C. C.	North Easton	1860.
†Hyer, G. W.		

†Ingersoll, George G., D.D.	Keene, N.H.	
†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
Josselyn, C. B.	Malden	1860.
†Karcher, John K.		
†Kendall, James A.	Cambridge	
Kelsey, L. C.	Dixon, Ill.	1854.
†Kimball, Daniel	Needham	
Kimball, J. C.	Beverly	1859.
King, Thomas Starr	San Francisco, Cal.	1860.
†Knapp, Frederic N.	Walpole, N.H.	
†Knapp, William H.	Newton Corner	
†Lamson, Alvan, D.D.	Dedham	
Le Baron Francis	Dighton	1860.
†Lednum, John W.	Denton, Caroline Co., Md.	
Leonard, George	East Marshfield	1836.
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Yonkers, N.Y.	1858.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
†Longfellow, Samuel	Brooklyn, N.Y.	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
Lovering, J. F.	Boston, 12th Cong. Society	1860.
Lowe, Charles	Somerville	1859.
Marsters, John M.	North Cambridge	1858.
Mason, L. B.	Madison, Wis.	
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Albany, N.Y.	1856.
†McIntire, Farrington	Grafton	
Merrick, John M.	Walpole	1840.
†Metcalf, Richard	Meadville, Penn.	
†Miles, Henry A., D.D.	Boston	
Moors, John F.	Greenfield	1860.
Moore, Josiah	Duxbury	1834.
Morison, John H., D.D.	Milton	1846.
†Morse, William	Tyngsborough	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	
†Mountford, William	Boston	
Mumford, Thomas J.	Marietta, O.	1861.
Murray, John	Northfield	1859.
Muzzey, Artemas B.	Newburyport	1857.
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul., Min.	1859.
Nichols, John T. G.	Saco, Me.	1843.
Nightingale, Crawford	Groton	1853.
Normandie, Courtland Y. De	Fairhaven	1856.

Normandie, Eugene De	Littleton	1857.
Noyes, Charles	Brighton	1860.
†Noyes, George F.	New York	
Noyes, George R., D.D.	Harvard College	1840.
†Nute, Ephraim, jun.	Medford	
Osgood, George	Montague	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
Parsons, J. C.	Waltham	1860.
†Parkman, John		
Peabody, Andrew P., D.D.	Harvard College, Cambridge	1860.
Phipps, Joseph H.	East Bridgewater	1858.
†Pierce, J. M.	Cambridge	
†Pierpont, John	Medford	
†Pierpont, John, jun.		
Pike, Richard	Dorchester	1843.
†Pons, Thomas H.	Boston	
†Potter, D. S. C. M.	West Bridgewater	
Potter, W. J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1835.
Putnam, John J.	Bridgewater	1856.
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
†Richardson, James	Boston	
Richardson, Joseph	Hingham	1806.
†Ritter, Charles	Staten Island, N.Y.	
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
†Robinson, Charles	Groton	
Rogers, Robert P.	Gloucester	1854.
Russell, D. L.	Louisville, Ky. At Large	
†Russell, John L.	Salem	
†Ryder, A. S.	Hubbardston	
Saltmarsh, Seth	Petersham	1856.
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
†Savary, William H.	Cambridge	
Scandlin, W. G.	Grafton	1858.
†Scherb, E. Vitalis	Boston	
Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Bath, Me.	1858.
Shippen, Rush R.	Worcester	1858.
Silsbee, William	Northampton	1855.
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	

Smith, Samuel A.	West Cambridge	1854.
Smith, W. B.	Fall River	1859.
Squire, Edmund	Washington Village, Boston.	1857.
†Stacy, George W.	Milford	
Staples, Carlton A.	St. Louis, Mo.	1857.
Staples, Nahor A.	Milwaukie, Wis.	1856.
Stearns, Oliver, D.D.	Pres. Meadville Theol. School	1856.
Stebbins, Horatio	Portland, Me.	1855.
Stebbins, Rufus P., D.D.	Woburn	1857.
Stevens, Daniel W.	Mansfield	1850.
Stetson, Caleb	East Lexington	1859.
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
†Stone, Henry	Fond du Lac, Wis.	
†Stone, Livingston	Cambridgeport	
†Stone, Thomas T.	Bolton	
†Sullivan, T. R.	Boston	
Swan, Joshua A.	Kennebunk, Me.	1850.
†Tebbets, Theodore		
Tenney, William C.	Lowell	1859.
†Thayer, Christopher T.	Boston	
Thomas, Charles B.	New Orleans, La.	1859.
†Thomas, Moses G.	New Bedford	
Tiffany, Francis	Springfield	1852.
Tilden, William P.	Fitchburg	1855.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
†Thurston, James	Belmont	
Towne, Edward C.	South Braintree	1860.
†Very, Jones	Salem	
Vinal, Charles Carroll	North Andover	1857.
†Waite, Josiah K.	Malden	
Ward, C. G.	St. Louis. At Large	1854.
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Cambridgeport	1846.
†Ware, Loammi G.	Boston	
†Waterston, Robert C.	Boston	
†Webster, G. W.	Bedford	
†Weiss, John	Milton	
Wellington, Charles, D.D.	Templeton	1807.
Wells, John D.	Quincy	1860.
Wescott, Henry	Barre	1859.
Weston, Thomas	Farmington, Me.	
Wheeler, Amos, D.D.	Brunswick, Me.	1839.
Wheeler, Charles H.	Danvers	1854.
Wheelock, Edwin M.	Dover, N.H.	1857.
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
†Whitney, Daniel S.	Southborough	
Whitney, Leonard	Keokuk, Ia.	1853.
Whitwell, William A.	Harvard	1857.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	

Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
Willard, J. B.	Barnstable	
†Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
Willis, Martin W.	Nashua, N.H.	1854.
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
Wilson, Walter	Pittsburg, Penn.	1860.
†Windsor, J. M.	New York	
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
†Worden, Samuel D.	Lowell	
†Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton Corner	1852.
Young, Joshua	Burlington, Vt.	1857.

ACKNOWLEDGMENTS.

1860.

Nov. 23.	From	Rev. J. C., towards Life-Membership	$5.00
„ 27.	„	Rev. Frederic Frothingham's Society, Portland, as a donation	50.00
„ 30.	„	scattered subscribers to Monthly Journal in November	16.95
„ „	„	sale of Tracts	5.25
Dec. 1.	„	Society in Keene, N.H., for Missions, including $15, the final payment from K. B. A. upon J. H. Eliot's Life-Membership; two payments of $10, on incomplete Life-Memberships; and third payment of $5 from T. S. King, Esq.	101.00
„ „	„	above Society, for Monthly Journals	44.00
„ 4.	„	Miss Jeanie Pomeroy towards Life-Membership	6.00
„ 5.	„	John McCarty, Esq., in payment of note for Bridgeport Church	886.46
„ 10.	„	Rev. Dr. Morison's Society, Milton, for Kansas Mission	114.00
„ 12.	„	Rev. Fred. A. Farley, D.D., Trustee, as income of Graham Fund	239.75
„ 14.	„	Rev. Charles H. Brigham's Society, Taunton, for building church in Kalamazoo, Mich.	50.00
„ 18.	„	Miss L. E. Penhallow, as third payment on Life-Membership	5.00
„ 19.	„	Rev. C. Nightingale's Society, Groton, for Monthly Journals	50.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Benjamin H. Bailey	Northborough.
Ira Bailey	Bolton.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
F. L. Capen . . . Care of Barnard Capen, Esq.,	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
John K. Karcher	Boston.*
Lyman Maynard	Milford, Mass.
George Osgood	Montague.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
D. S. C. M. Potter	W. Bridgewater.
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
William H. Savary	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

THE

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HALF A DAY OF THE NEW-BEDFORD CONVENTION.

[We think our readers will be pleased to read the following phonographic report of the sayings and doings at New Bedford, last October, during part of one day. The Committee had a reporter present, who has given us the following daguerreotype of the Convention. Certainly it was a rich day, full of thought and action. Even this small part of it occupies much of our space; but for once, perhaps, it is well to see an account in full of such an interesting time. We publish it by the special and earnest desire of the Committee of Arrangements.]

REV. EDWARD E. HALE, on behalf of the Committee on Arrangements, stated the second subject, and their view in proposing it. As stated in the call of the meeting, the subject is this: "Can any new organization be formed which shall bring religious influences to bear more closely on the social evils which are stimulated or created by modern civilization?"

This subject might seem to some too broad for profitable discussion, and to some too narrow. The Committee, however, had been led to propose it in conformity to the almost unanimous expression of those who had favored them with counsel; for they had found, as they received suggestions from different quarters, that, whatever else their friends wished to bring before the Convention, every one wished to urge the necessity of more prompt and effi-

cient working organization. In conformity to very earnest appeals, and to their own sense of the importance of the West in our present work, they had singled out that branch of our duty as a special topic for consideration. He did not think that we necessarily left that topic by discussing now the methods of going to work in that field or in other fields.

The suggestion, however, of a subject so comprehensive as the methods of organization for the religious work of the time, had hindered the Committee in their wish to open the subject by an essay from a layman. Gentlemen interested in one branch of the action desired did not like to commit themselves to discussions of another; and some unsuccessful applications, therefore, had been made to gentlemen whose engagements or whose modesty prevented their compliance with the wish of the Committee. He trusted, however, that the members of the Convention would enter no less promptly upon the several questions which were really combined in that now offered for discussion; for the question, as proposed, ought to call out those who are especially interested in bringing religion to bear on the great substratum of society, which is now scarcely reached at all by our ecclesiastical organizations. Our congregational arrangements of the older sort meet the purposes of these persons, who are now, in a certain sort, religious persons, if they happen to belong to the more fortunate classes of society. But it is certainly true, as somebody has said, that religion now gets addressed chiefly to well-dressed people; the gospel gets presented to those who want to hear it, and not to those who do not; and this question is framed to call forth the suggestions of persons who wish for better organization to meet that difficulty. Again: our missionary organizations are satisfied with sending pastors only where pastors are asked for, instead of sending

them to "preach the gospel to every creature." Whoever is interested in improving that policy is interested in this question of organization. Thirdly, all those persons who consider that our congregations are lacking in what is called "church life;" that something is needed to call out from the individual worshipper more personal work in the charities of the church, and closer personal union in its public devotions, — ought to bring his contribution to the discussion of this question of organization.

With views as extensive as these, the Committee had introduced this question. It was not too broad a question, they believed, if the brethren would confine themselves fairly to it. It was not too narrow a question for interest, if they would discuss it in reference to those practical matters which they had most at heart. The Committee ventured to ask, that brethren would discuss it without allusion to the failures of individuals, — without that sick introspection which can do nothing but contemplate our own past errors. They believe the discussion will be interesting and profitable, if the brethren will enter into it with the resolution to forget the things which are behind, and press forward to those things which are before.

Rev. CRAWFORD NIGHTINGALE, of Groton, agreed with John Wesley, that "no preacher can accomplish much by preaching alone." He must go into the homes of the people. We want such a change in our organizations as shall bring the people together. We want meetings where the people shall meet and talk, and discuss what needs to be done. Our business meetings sometimes fail; but, if we take a social interval, we come back and find that the business has been done by our coming to a mutual understanding of it. We ought to express, not only our love to God, but our fellowship with each other.

The Christian congregation that comes together and disperses without any manifestation of fellowship is not a Christian congregation; it is not even an aristocracy: it is a snobocracy, and should be abolished.

Rev. JAMES FREEMAN CLARKE. — Mr. President, I would like to say one word upon this subject of organization. I am not going to spend any time in criticism of our body, or in finding fault with our present condition; because there are able and willing friends here to do all that. We have already been told to-day, that there was not a minister in our pulpits who was able to speak the truth; and we have been told that we had not the least missionary spirit among us, and did not know what it was; and now we have been told that our worship was a lie. I think that may answer for self-criticism, for to-day! I remember, that, after our last autumnal meeting, an article appeared in the "Independent," written by an Orthodox gentleman who was there, who said that the amount of self-criticism in that Unitarian meeting was perfectly appalling and incredible! He spoke the plain truth.

We want organizations; I think we want *more* organizations: but, to organize to advantage, we must have something to organize. If we have no *spirit*, there is no need of having any *body*. Organization, as I understand it, is a body suitable to carry out into action certain spiritual tendencies and appliances already existing. If it be true that there is no love, no faith, no life, among us, then there is no need of organization, because there is nothing to organize; but if there be in our denomination any love, any faith, any life, any hope, any conviction (as I am inclined to think there is a little), then it is desirable we should find out some way to organize. We want to organize the

faith and the life we have among us for missionary purposes. That is to say, we perceive that there are two classes: we will say, a degraded class of our brethren and fellow-men, and a sceptical class of our brethren and fellow-men, who need to be reached, and whom, perhaps, we can reach. How can we organize our churches so as to reach those two classes?

First as to the degraded class: how can we get at them? One way in which we can reach that body of our fellow-men who are in a degraded condition (the degraded class in our cities) has been tried by what is called the "Ministry at Large." That is an organization which has now been in operation, and pretty effectually, for a number of years; and, I think, successfully. Although I do not think the principle is exactly the true one, yet I think, that, on the whole, the motive is so good, and the end is so good, that it has been to a very considerable degree successful. I think that if we take pains to go and look at the record of the Ministry at Large, wherever we have one, we shall find that a great deal of good is being done; and one evidence of it, to my mind, is this, — the ministers at large are contented and happy in their work. When they have entered upon it, we do not find them running about, and wanting to give up this situation, and take another. Wherever you find a man in the Ministry at Large, no matter how ill adapted to it he may have seemed at the beginning, he sticks to it, and enjoys it. Still there is something else wanted, I think, in our cities. We want churches that shall not be chapels for the poor, but *free churches* for poor and rich, — for everybody. I do not think we ought to make these distinctions between rich and poor. We want churches with open doors, with free seats, — unhired, unsold, — to which all can be invited; and then we want men to stand in the pulpits of those churches, or on the plat-

form before the seats, who shall be able to say something that shall bring men in. It is not enough to open your doors, if you do not have an attraction. A good attraction, it seems to me, is to have a man to speak: better find an eloquent man if you can; better find a man who has not a mere clerical habit about him if you can; who, during the week, has been into every hole and corner and crevice of the city, where the most miserable, abandoned, and forlorn men and women are to be found. Let such a man go into the pulpit on Sunday, and he cannot fail to be interesting: it is impossible for him not to be. Just take the example of Gough. What is the secret of his marvellous eloquence? He has some dramatic talent, no doubt; some adaptation for public speaking, God-given: but, above every thing else, he has something to say. He knows what he is talking about. He has been among the people, who know him; and he brings those stories which make the tears run from every eye. Now, if we can have an organization that shall open a church in every city, and have a man to stand in the pulpit whose business it shall be, not to preach (let that be his play); whose business, whose work, it shall be to go during the week where the most wretched and forlorn of our fellow-beings are, to see them and know them, and then go to the church and tell his story on Sunday, — I think that is the way in which we shall reach that class.

Then as regards the other class, — the sceptical class. You go into any one of the cities of this country, especially into any one of those cities where there is no Unitarian church, — take, for instance, the city of Cleveland, where there is no Unitarian society at present, — and you will find a great many of this class. I happen to be acquainted with those cities; I know a great many people in them; I am called to spend considerable time in the various West-

ern cities. And the thing that strikes me is this: I meet with a large class of intelligent, well-meaning people, who are utterly hardened, cold, and dead on the subject of Christianity; who do not know or care any thing about it, and do not know that there is any thing to feel or care about. This is the sceptical class. But they do not like it; they do not take any pleasure in it. Let a man speak to them who can touch their minds and hearts, and make them feel that there is something there, and they bless him for it. How are they to be reached? We try to find missionaries to send out to them; but it is very hard to find missionaries to send to any of those places. I was thinking, while Brother May was speaking, that, if some of us could advertise in the Boston papers that we were ready to give what theological instruction was necessary to a class of from twenty to thirty young women who wanted to go out as missionaries to preach Liberal Christianity, we should probably have our choice among the best female minds in the community for this missionary work. Here they all are, you see: they have not been picked from. Here are the women, as Brother May has said, longing to do some work; glad and grateful to anybody who will give them the chance to do it. I suggest that as one method. I am ready to be one to join with Brother Hale, or any one else, and call upon the women to come and prepare themselves to be missionaries to carry Christianity to this sceptical class.

But there is another way; there is another kind of organization. I would like to have connected with every one of our churches an organization of men and women, — call it a "Christian Union," if you please, — whose business it shall be to do missionary work; whose business it shall be to carry Christianity where it is wanted; who shall unite with other like bodies in these other churches; — a

"Christian Union" in every church in fraternal relations with other "Christian Unions," which shall have their common organization, but meet for work, not for talk; and their work shall be to send missionaries to this, that, and the other place in the land where they are wanted; — special Missionary Unions, with a special work, — to find a person, and send him and sustain him where the work is to be done: send a man, if a man can do it best; send a woman, if a woman can do it best.

We have bodies in our cities called "Young Men's Christian Unions." Strike out "young," strike out "men." We don't want *young* men only; we want young and old men: we don't want men only; we want men and women, and we want them for that purpose. That is a Christian Church. We call it a "Christian Union:" it is really a Christian Church. It is more of a Christian Church than the church it is connected with, provided the church is in the debilitated, lethargic, and forlorn state which has been described here, — doing nothing.

If this body is united for the purpose of carrying Christianity where it is wanted, then it is exactly upon the model of the original Christian Church. I suppose the original Christian Church in every place was formed for that purpose. That is the purpose of these organizations: they unite together for this work, act for this end. They have a special work to do; they are organized in relation to that special work: and they send whom they can send where the need is, and they keep their eye upon that need everywhere. They look for what is wanted, and they grow necessarily. Look at the basis! See how broad it is! It is not a *Unitarian* Union: it is a *Christian* Union. We have often met in Convention, and asked how we could get rid of that word "Unitarian." We want to get rid of it: it is a narrow word; we want a broader

word. We can get rid of this word by adding, not subtracting. It seems to me that the practical way to get rid of any evil is, not to go at it and try to crush it out, but to put something else in its place. Do not waste your time in pulling up the stump: plant another tree.

Having made these two suggestions, I will say no more.

Rev. Dr. STEBBINS, of Woburn, thought there was no question about the practical interest of this subject. The question before us was, how we could expand ourselves, and do more work, — something beyond supplying our own minister, keeping our churches in repair, and going to church at least once in a Sunday. If we already had any organization suitable to effect the desired ends, he preferred making use of it, rather than to adopt any thing new. He showed that the American Unitarian Association was fully competent to do what was necessary, and he advocated infusing new life into it. One of the best methods of infusing such life is for each of us pastors to say, "I will raise three hundred dollars for the Association;" or, "I will raise three thousand dollars:" and, the next spring, Brother Clarke could report himself flush in funds, and could give us accounts of the churches he had aided, and the good he had done during the year. Nothing is wanting but the cash; and, to get the cash, we must appeal for it. Dr. Stebbins said he was satisfied that our meeting-houses must be made freer. We have got in the way of making very expensive churches, and the pocket-book must be well lined that can get into them. If he were to suggest any thing upon this point, it would be that immediate measures be taken to make our churches free. There was a limit to this measure of expense. It might do, perhaps, in some churches in large cities; but not in towns, where all must go together.

REV. E. E. HALE.

I want to indorse every word our friend has spoken, and, as far as I can, to go on, in his spirit, in regard to this matter of missionary organization; meeting the wants of the time outside of the churches; meeting the wants of the West or the South, or any part of the country where reason and faith have not worked together in opposition to authority. I think my friend is perfectly right in his suggestion, that we should vitalize the organizations that already exist, or some of them. Some of them, I think, may as well be dispensed with. But, as far as my experience goes, all these organizations, having grown out of our pure Congregationalism and Independency, are harassed and perplexed under some of the "traditions of the elders," and are a little troubled about taking the wave at its height. I say, taking the wave at its height, where we are now. It seems to me, that the ecclesiastical historian of this country, looking back upon the year 1860, will say, "The wave of Liberal Christianity had now reached a nobler position than it had ever held before." I think that we stand to-day in a stronger position than we have ever stood before; and that we have a right, therefore, to vitalize our old organizations, and to create new ones, with a spirit and energy that we have never had before.

I think, sir, that our old organizations are hampered and troubled by the traditions of Independency and Congregationalism, the traditions of Individualism, in which our Unitarianism was born and bred. We are Congregationalists of the Congregationalists; we are Independents of the Independents, in church practice: and, because that is so, in the Third Congregational Church in New Bedford, and the South Congregational Church in Boston, and almost every other church represented here; because our

history is purely Congregational, — we have resisted every proposal for movement dissimilar to pure Congregational polity. I think there is a feeling that our missionary work is to be done in the same way. I think that is a mistake. I venture to say, that Congregationalism, as a system of church government, is one well adapted to succeed in nourishing the religious life of individual men and individual churches; but that, for the extension of religion, you have got to go beyond Congregationalism. I venture to say, that the American Board of Commissioners for Foreign Missions, who had such a triumphant meeting, as it seemed to me, a week ago, have achieved their marvellous success by going beyond the independency of each individual church; that, when they wanted to work a miracle by striking the rock and making the waters flow, they did it by uniting the churches together in bonds more stringent even than those in which John Knox united the churches of Scotland, when he created Presbyterianism. The moment we look across the Hudson, beyond the Pacific, the other side of the globe, we have got to unite together for the work we are to do there, so far as sending missionaries goes: we have to adopt the closer tactics of Presbyterians. This is my feeling: For home government, Congregationalism, pure and simple; for external action, some such sort of Presbyterianism as that in which the thirty-one sovereign States of the United States are allied together; some confederation, with a head, which shall do the work of missions which we have got to do in the distance. I would like to have anybody study the history of the Confederation from 1783 to '89, who wants to know how the Congregational theory gets along, when the work of a great nation is to be done; and then, if he wants to find how Presbyterianism operates, let him study the history of the United States since 1789,

when we have had a central government, with a head to it, for the administration of our foreign affairs. Sir, we have got several organizations; of which I am going to say no harm. If any one of those organizations could understand the exultant feeling of victory in which the Unitarian body was now moving; if they could comprehend the spirit which was exhibited by the immense congregation which gathered in my church the night that the converted Brahmin, Philip Gangooly, bade us farewell, — a feeling as intense and eager as any shown at the Jubilee Meeting of the Board of Foreign Missions in Boston; if any one of those organizations can come to believe that there is a Unitarian spirit for missions, a Unitarian feeling of self-sacrifice to promote the alliance of reason and faith against authority, as the first and prime thing to be done in the preaching of religion, — why, the first organization that does get that idea behind its precedents, its policy, its traditions, will "take the track," if I may be permitted to say so, and will win the victory over all the others. I do wish, for instance, that, in the future, if Antioch College should need to raise thirty thousand dollars more, it may not be necessary, as it was a year ago, to create for that purpose a new organization, with a president, secretary, and treasurer, to die, like Jonah's gourd, the night its work is done. I wish, that, when my friend from Kalamazoo comes here, and wants to raise a paltry seven hundred and fifty dollars, it may not be necessary to create a new organization to raise that sum. I wish, that, when it is necessary to print an edition of the essays of Baden Powell and Williams and the rest, it may not be necessary to make a new organization to print them. I wish, that, when somebody shall come to tell us that all India would like to hear of the alliance of reason with faith, instead of having more faith, where she has

got too much already, it may not be necessary to form a new organization to carry out to them that idea. I appeal to every clergyman from any of the large cities, who hears me, if he is not, at this moment, a member of more Boards than he can count, for the extension of the Christian religion; and then I will appeal to this whole congregation, if it must not be true, that any one of those organizations which shall understand that its business is not a mere matter of petty details, — to count over a few sixpences spent a month, — but to give a direction to the greatest wave of religious liberty which God has ever called into existence in this world, will win the prizes, and itself receive the means.

REV. DR. THOMAS HILL, OF ANTIOCH COLLEGE.

Mr. President, — A month or two since, when at Newport, in your neighboring State, I promised to attend the Autumnal Conference at Brooklyn, L.I.; and I am here to redeem the promise. It is not my fault that I do not redeem it literally. A strange necessity — I know not what — has compelled me to call this place "Brooklyn." I came, also, pledged to speak upon a certain topic; and I have prepared my speech carefully, with the notes all written out in my pocket, after two months' deliberation: and it is not my fault, that, having promised to speak upon that topic, I now am compelled to speak upon another, — another; which, however, I think may become, if we look at it carefully, the same.

If I may take up the figure which one of our brothers has given us, — the figure contained in the word "organization," — I suppose we are discussing a state of suspended animation, — whether the spirit shall forsake the bodies which it has inhabited, and create new organizations, new bodies; or whether the old body can be revived. I agree

cordially with the spirit of the two speakers who have preceded me, — men whose opinions on these subjects are of much greater weight than mine, — in feeling that what we need is not so much new organizations as a new spirit, new life, breathed into the present organizations. I had come to that conclusion while still pastor of the church at Waltham, and was there endeavoring to bring the church proper into that living state in which it should fulfil all the needed purposes, carry out all the desires, of our most devoted spirits; and as, in a case of suspended animation, it is sometimes useful to imitate the natural motions of the living body to expand the lungs by the bellows, and again, by a depression of the ribs, to expire the air, I thought that to put the body into the proper motion might bring back some of the old life. I therefore adopted the plan, partly from the idea of my brother from Boston (Rev. J. F. Clarke), of calling upon my church to appoint committees upon certain subjects; and I was about forcing the church to vote, under this idea, that forcing them to action might revive the life. I began with the Sunday school, or appointing a committee on the Sunday school. I said to myself, "Why should we have a Sunday-school association entirely separate from the church? The church should feed the lambs; and I shall consider my Sunday-school teachers as colaborers with me, ministers of the church with me, and I shall say that the church appoints them." And, in order to make it true that the church appointed them, I asked the church to appoint a committee on the Sunday school, who should have the appointment of the teachers; and, in order to get every member of the church to vote, I distributed printed ballots in the pews; and in order to have it really a vote, and make them exercise a choice, I put on twice the number of names requisite to constitute the

committee, and then required them to cross off half the names. I distributed printed ballots instead of slips of blank paper, because I thought that I should get very few to take the trouble to write six names; while I might get many to cross off six, and force them into an expression of judgment in that way. And then this committee were to report to the church in regard to the condition of the Sunday school. I extended the meaning of the word "church," in this instance, knowing that many of the most truly religious and devoted persons had not joined the church. I knew that I could not begin and carry through all my desired changes at once; and I therefore began cautiously. I distributed those slips, and asked the parents of children attending the Sunday school to vote; and, in order to reach both these classes, the report was to be made, not to the church as it sat separately, but to the church as it sat in congregation. I was proposing to go on, and have other committees on other subjects, especially a committee on charities; but my call to the West interrupted the experiment. I do not know what my successor is doing in the matter; but, from the little experience I had of the success of the experiment, I began to feel very great hopes that here was a means that would be valuable.

I hope the Committee on Business here will consider that I am not now going (as they requested the speakers not to do) into little details, but that I am practical; showing how, in our present policy and church organizations, the life can be revived, if it is not wholly extinct.

I agree most cordially, also, with my brother who last spoke, concerning the necessity for a convention, or association of churches, or a presbytery, — call it by what name you will, — to take some action by which we

shall feel that we are all brethren, with a common life and a common organization. He will find, not only in the history of this country, but in the history of all time, from the divinely given polity of Israel to the present time, that that is the one mode of organizing human society which will work, and the only one. And, in order to revive the life of the Association, — I know it is not dead, — I wish here to renew a motion made by my brother (I speak now not simply of my brother in the faith, but according to the flesh also) at the autumnal meeting in Philadelphia. He made a proposition, which was not considered of sufficient consequence to be acted upon: but a similar proposition was made here this morning; and I would ask you all, my brothers, to join me in this resolution: —

"*Resolved*, That we will devote one day's income to the American Unitarian Association."

It seems like a very small gift; but yet, if we could get a considerable portion, even a majority, of those present, to make such a resolve, I think that the treasury would overflow.

I would simply say, that I by no means believe that this forcing the body, in which animation is suspended, into action, will always be successful in restoring life. Animation is sometimes so far suspended, that it is not in the power of any such mechanical appliances to restore life: and it may be, as some of our prophets have told us to-day, that there is death in our body, not simply suspended animation; and that there are among us those who are dead. If so, then we need a voice that shall be more powerful than that of the human speaker. We need again that voice which restored animation, when more than suspended, at the tomb of Lazarus. We need the spirit of prayer. Our

morning conferences, and our own prayers in the closet, are to be looked to, to call down upon us the blessing from above. Unless there be a revival of "true and undefiled religion" in our hearts, it is in vain for us to discuss modes of organization. We need the missionary spirit. I remember sadly the impression made upon me on coming from New Jersey, at the age of twenty-one, when I had never heard but one Unitarian sermon in my life, and that at the age of four. I remember sadly the impression made upon me in the city of Boston. I arrived in the middle of the week, — on Thursday evening; and I went about seeking a Unitarian church. I went into many houses open for worship, and listened to the speaker until I was satisfied that he was not a Unitarian: there was the upas of Calvinism. I went about so from house to house, until I had exhausted the hours of evening worship. The nine-o'clock bells had rung, and I had found no one who could tell me where there was a Unitarian house open. Although I found many houses open, none were Unitarian. The next time I was in the city, it was on Sunday. I went to a church, and looked about in the vestibule for the sexton. I did not find him, nor anybody to direct me; and as, in my own native city, the galleries were free to all comers, I supposed they were free in Boston, and that I might go and sit in any pew in the gallery. I went up stairs, and sat in the gallery; but presently a lady came in, and took a seat in the same pew with me. She sat a moment, looking a little disturbed at my sitting there; and then whispered to me, "You will find the strangers' pew on the other side of the organ." I got up, and went to the other side of the organ, and looked about for the strangers' pew. I saw none so labelled; and, fearing to make some other mistake, I went again to the vestibule, and then found the sexton, and asked him to show me the strangers' pew. He

went up, and pointed it out to me; and I went into it. I found it a pew without a carpet, without a cushion; the seat and the back, behind and in front of me, carved all over by mischievous boys; and the seat not only cut with the penknife, but mudded from one end to the other by boys running over it with muddy shoes. I felt that was a chilling reception to give to a stranger from a distant State, and coming to enter upon the study for the ministry, — expecting to preach in the same denomination. I felt that it was a chilling reception, and that there was certainly something lacking in the spirit of our Unitarian churches, if that was the only way in which they could preach the gospel to the stranger; and I cannot help feeling so to this day.

Rev. S. W. Bush, of Medfield, said, that, if we have it in our hearts to do a certain work, we shall find the way to do it. He had faith in the vitalization of the Liberal movement in America, through the power of God. He believed that every honest cause, presented in an honest way, would find support. The fault is not with the people, but with the ministers. It was the result of his experience, that there was a latent faith among the people; and that there was more scandal about the missionary cause among the clergy than among the laymen. He believed, that, if the Unitarian Association would make out a list of just what objects they wished to aid, they would get the money. But they could not get it for an indefinite purpose. The people want something tangible.

REV. SAMUEL J. MAY, OF SYRACUSE.

I am a very zealous Congregationalist, and very jealous of the independency of the churches, and very jealous of the independency of the individual: but, nevertheless, I believe in co-operation; I believe in organization; I believe in something very much like the mode which Brother Hill

has proposed. I believe that is just what we want: no new organization, but, as has been said again and again, an infusion of life into those that already exist; and by that I mean a steady and hearty contribution flowing from each of our churches into the hands of those who are the officials of those organizations in which we have confidence.

Now, sir, I have been connected with several organizations that have labored abundantly, — have labored, too, successfully; and I have a good deal of confidence in the readiness of the people to give to any objects which are worth contributing to. Why, sir, how have we roused the people on the subject of slavery in our country! A few of us started without money, without means, but full of determination. We gathered at last large meetings about us, and then we called upon this individual and that individual from this and that town to state what he would pledge to carry on the operations. "Have you confidence in the principles thus announced?" we asked. "Have you confidence that we shall spend the money in the way you would have us spend it? that we do not want it for ourselves, but for the cause?" And we never appealed in vain. At one meeting in Boston, we raised six thousand dollars; and, during that year, thirty thousand dollars: and we went not among the wealthiest either. Six thousand dollars, I say, were raised at one meeting, as that gentleman, sitting at the end of a pew (Andrew Robeson, of New Bedford), perhaps remembers; for I know he was one of the generous contributors on that occasion. One man gave a thousand-dollar bill. When we wanted money, we wrote to individuals who could give it, and said, "We want it for this purpose or that purpose;" and we got it. Why cannot we do the same for that cause which looks to the promotion of the greatest reform which the human heart can conceive? Why should we not ask for a hearty co-operation in all of these particulars?

We can do it; we ought to do it. And now I propose that we raise a committee here, to report to-morrow morning, not another organization, but a plan to revive those organizations that exist; and then let each of us who represent the several churches in our denomination pledge to one another how much we will raise during the coming year.

Let us call upon our sisters also. I want to enlist them again. They did noble work in the antislavery cause. They can do just as much work, and more too, in this cause. I believe that women are the equals of men; and, when I call them equal with us, I want them to do half the work. I do not believe in complimenting them. I know their power and ability. The antislavery cause in this country owes more to women than to men. And this is equally true in England: go there, and ask. During my late visit to England, I saw many noble women there, — it was the delight of my eyes and the joy of my heart, — women who would put their hands to any good cause. Miss Nightingale is not the only woman in England who has the spirit manifested by her. There are other women who make themselves felt as a power throughout the realm. There is Mary Carpenter, of Bristol. Every person in England, who wants to know how to conduct reformatory schools for the training and discipline of delinquent children, applies to Miss Carpenter: she is just as much an authority in that department as Florence Nightingale is in her department of labor, or Dorothea Dix in hers. Why, then, should we leave our sisters idle? I say, Let them be up and doing. Let them raise the money we want for our churches. I believe they can do it. I believe that we are now on our topmost wave, and I feel that we shall succeed. There is a committee of ladies in Albany, who are engaged in the publication of tracts; and they are vital tracts, I assure you: they are tracts that make deep *tracks* wherever they go.

Why should not our women themselves devise plans to help us? — call together their sisters, in the different towns where they live, and raise the means? If they do not like the men to whom the management of the work is intrusted, turn them out of office, and put in others — men and women — whom they have confidence in, and resolve that this thing shall be done. It can be done. There is nothing under God's heaven, that ought to be done, that cannot be done. Now, let us do it! Unitarianism we believe to be Christianity. We want to get rid of the word "Unitarianism," and talk about Christianity. We do not believe that Christ and the apostles knew any other Christianity than Unitarian Christianity. Let us show that we have got Christianity, and that we are ready to do for Christianity what the first teachers — the men and the women — did.

I move you, sir, the appointment of a committee, that shall propose to us, to-morrow morning, a plan of contribution to the various organizations now existing, for carrying on the different works, which, as Christians of the Christians, we ought to do in this country.

Rev. Mr. PIERPONT seconded the motion; but respectfully asked why the present Unitarian Association should be made the organ for distributing our charity. He was delighted to hear, on the previous evening, the doctrine of entire abnegation of authority in religious matters. When, fifteen years ago, he took a similar ground in a "Thursday Lecture," he was taken to task for it before he left the church.

Rev. Dr. STEBBINS suggested, that, now or to-morrow, the various societies be desired to say how much they will give.

Rev. F. HINCKLEY, of Lowell, was glad to hear the suggestion. He stated that the Sunday-school Society, at

its late meeting, found itself in a state of suspended animation; but it went to work at once, and obtained, from twenty-nine societies, pledges for five hundred and thirty dollars. He hoped, before leaving New Bedford, to swell the amount to a thousand dollars. He recommended the same plan in this case.

The resolution was passed; and Rev. Messrs. Hale, May, and Bush were appointed a committee to carry it into effect.

MISSIONS IN NEW ENGLAND.

While so much is said about the need of a missionary spirit, and our people are appealed to for contributions of material aid in behalf of Liberal thought and culture abroad, it is not only just, but a matter of duty, to put forth a plea for the cause nearer home; for the bearing of nearly all that is said upon the subject of missions in our conventions has reference to the extension of the bounds of our denomination outside of New England, and gathering together the elements of Unitarianism that are scattered abroad through the Far West. That there is ample room there for the exercise of our labors, there can be no question in the mind of any one who has travelled through that region, and made himself acquainted with the condition and prospects of the country. Nor ought we to falter in the enterprise because the sanguine hopes of some have not been fully realized, and a church here and there manifests but a tardy growth in numbers and apparent influence. Perhaps we have not understood yet the precise wants of that wide-spreading country, and so have not made use of the means best adapted for reaching the ear and heart of the people.

Though human nature is the same everywhere, different states of society may need different appliances: especially may it be true, that a comparatively new order of things in social life may call for new methods of operation in religious culture. We therefore see no reason for questioning what was said in a recent number of this "Journal," in answer to some inquiries about the cause of the apparent failure of some of our missionaries in that quarter. We know from experience, that an adaptedness for the immediate neighborhood of Massachusetts and Boston is by no means the assurance of qualification to meet the necessities of another and somewhat different state of things beyond the Alleghany Mountains. But, while we do what we can for the West (and we have not yet begun to do what we might), we must not forget the claims of New England upon our enterprise and our charity.

It is recorded of a worthy clergyman of New Hampshire, that he once aroused the dormant interest of his congregation by the announcement, that, on the next Sunday, he was going to preach to the Heathen. They began to manifest surprise, and even regret, at the sudden prospect of losing his ministrations. But he allayed their fears, while he aroused them to mortification, by assuring them that he was "not going out of Temple." There are doubtless many clergymen who might find all the elements of Heathenism without going much beyond the circle of their daily ministrations. It is not, however, so much for the Heathen we have amongst us that we would urge the plea in behalf of missions (though there are enough of such, Heaven knows, to call forth the zeal and charity of all our churches in awakening thought and diffusing light in not very distant neighborhoods); but we would speak for those who are sitting in the shadow of darkness, and struggling with em-

barrassments of various kinds, rendered doubly solemn and gloomy and difficult by the neglect and indifference of the denomination to which they belong. There are churches of our faith scattered all over New England, once in prosperous circumstances, now pining through no fault of their own, and unable without assistance to bear up the ark of the divine testimonies in a manner creditable to the cause, and with encouragement among themselves. There are other churches, of more recent organization, where the fire once lighted upon the altar of a Liberal faith, giving joy to many as it indicated the presence of a more benignant religion, now only smoulders, as if ready to die out for ever. These churches are put down in the catalogue to fill out the array of ecclesiastical statistics, and tell the world what we are doing as a denomination. But this is all the notice that is taken of some of them; for, when the harvest of contributions is divided, they not infrequently fail of receiving any share of the fruits. Now, is this exactly honest? Ought we not, in order to shield ourselves against the charge of "false pretences," see to it that these churches, whose names we use to swell the numerical strength of our faith, have something more than a name to live?

We can understand perfectly well why a growing society should excite more interest than one which fails to "hold its own," and why communities in a new country should be more attractive than those that have lost all their freshness and have become indurated with old habits of thought and practice. But numerical growth is not the only test of vitality in a religious society, and the prospect of increase in numbers from year to year is not the only token of a successful ministry; and we submit, that those ministers whose zeal is awakened only by such signs and tokens, and whose ambition renders them dissatisfied with their posi-

tion because they are not living in what is called a thriving town, and impels them to look abroad for "a wider field of usefulness," have hardly reached the true idea of their calling. We can conceive of a happy and thoroughly successful ministry, where none of these tokens are visible; and we think we have known those, who, illustrating the description of the poet, have, in their own example and experience, confirmed our theory: —

> "Remote from towns he ran his godly race;
> Nor e'er had changed, nor wished to change, his place."

It does not speak very well for Unitarianism, that, in many instances, other forms and organizations have grown up by the side of churches planted in its name, and have drawn therefrom the vigor and earnestness that should have been embodied there. It does not speak very well for Unitarians, that they should withhold the manifestation of their sympathy from their brethren, when compelled to struggle against the influence of such rivalry, and permit their cherished hopes to fade away like the dreams of youth. It vexes us to see the apparent indifference of our own body, when they shut their eyes and fold their hands, and do nothing to stem the tide of fanaticism and superstition that rises and swells in some of our rural districts, with such destructive force that the feeble handful of Unitarian believers are rendered powerless. Have we no pride, have we no regard for the good name of the household to which we belong, have we no love for the brethren, that we should suffer them thus to lose the great boon of spiritual light and gladness, while another system of culture and belief creeps in to corrupt, darken, and impoverish the minds and hearts of whole neighborhoods; poisoning the fountains of kindliness and good-will; breeding suspicion and distrust, where there should be only good fellowship; and setting up a false standard of cha-

racter and respectability, before which men and women must bow down, or have a brand put upon them that makes their residence there all but intolerable? If any think such things are impossible at this late day, when education and culture are so widely diffused, it only illustrates their ignorance of the world around them, and their ignorance, too, of the obstacles that prevent the spread of Liberal thought, and the exercise of manly independence, in matters of religion and ecclesiasticism.

It has been said, that one-half of the world does not know how the other half lives. What is true of temporal affairs is equally true in spiritual relations; and, moreover, it is shrewdly suspected that one-half the world is here often willing to remain in ignorance. That excuse for withholding our efforts and means in behalf of home missions ought no longer to be permitted to remain a blot upon the name and character of our denomination. During the past summer, it was the privilege of the writer to minister in his poor way to a little band of Unitarian believers in a somewhat remote village of New England, yet so embowered in the beauties of natural scenery, that the wayward steps of pleasure-seekers from the more populous districts were attracted thither on their journey. The society had worked well for itself; had built a house of worship, *and paid for it too;* and, with small assistance from abroad, had maintained the weekly services, without interruption, through a somewhat protracted period. Visitors to the village, passing the Sunday there, were attracted by the modest beauty of the church; and Unitarians from abroad often enjoyed the hospitalities of that Christian congregation. It was a glad surprise to such to find, so far away from home, a temple and an altar where they could worship in the spirit and enjoy the communion of Liberal fellowship. Yet few of such visitors ever inquired

into the temporal condition of that church; or left behind, on their departure, any tokens to cheer and strengthen that little household of faith. And now the doors of that wayside temple are shut, the voice of prayer and consolation is hushed; and those who once gathered there with earnest hearts and hopeful aspirations are left to wander up and down amidst a hostile community, with no "city of habitation" for their souls.

This incident is probably only one of a class, and is cited to show how needful is the missionary spirit here at home, and how easily our summer tourists might become the almoners of the churches, as they journey for recreation and pleasure; and thus carry joy and gratification with them to other hearts, while they are enjoying the exhilarating influence of Nature's bounty themselves. But we had no intention of lengthening out an essay on this subject, or of setting forth definite and precise plans. Our only wish was and is to call attention to the condition of our churches and of Unitarianism here in New England, and to put in a claim in behalf of each for the consideration of those who ought to manifest an interest therein. By seeking to learn as nearly as possible the exact condition of these churches, and striving to aid them, when they need it, according to our ability, we may do much for strengthening the cause of Unitarianism abroad: we shall go forth to distant places with more confidence of success, when we know that we have provided for those of our own household, and are not lavishing upon strangers what of right we should expend for our own. By this means, too, we may be enabled to call into exercise that talent which is akin to the wants of New England, though unsuited for the labors of the West; and in this way diminish the number of destitute churches, and contract the growing catalogue of "candidates for settlement."

THE UNITARIAN POSITION.

I PROPOSE to say a few words of our denomination, and of our relation to other denominations. To understand our position and our work, it is necessary to notice the fundamental principle of our faith, — *the sacred rights of conscience.* Churches of our name are not separated from other churches by our own choice. We would cheerfully have worshipped with our Christian neighbors and friends, could we have done it on equal terms, with equal rights. We would have overlooked occasional enunciations of opinions which we could not accept, and some of which were offensive, that the unity of the spirit might be kept in the bonds of peace. We were willing to trust to the work of time and general information to modify and change these opinions, so far as scholarship should require. But occasional and charitable statements of such opinions were not given. Constant and condemnatory utterances of them were made. Those who did not receive them were denied church-privileges, and excommunicated if they were church-members. They were denied both the name and the character of Christians. It so came to pass, that almost all our churches have originated in their inability to worship with others. Nearly every one of our churches in this State is the old church, held by those who would not consent that it should be exclusive; and those who were exclusive withdrew, and organized other churches. In a few towns, our people, who were in a minority, withdrew from the exclusive church, and organized one of their own. This was not done by us of choice, but of necessity. A *charitable* declaration of doctrines which we did not believe would not have caused separation. These peculiar doctrines

were made *tests*, and we were shut out because we did not accept them. The instances are rare, very rare, where our people withdraw from other churches, and organize churches by themselves, unless they are forced to do it by the unchristian discourtesy with which they are treated in other churches. Hence our position has not been one of assault, but of remonstrance. We have not been a combative, but a peaceful people. We reprobate going into peaceful towns and villages, and breaking up societies which are but just able to support themselves, because they think differently from us on some speculative points of Christian doctrine. This is a work we have never done. We have not refrained from doing it because we had not opinions which were dear to us, but because we believed charity was greater; because we believed that a better way was open to us, — a fraternal interchange of opinion, a more quiet and effective mode of modifying old opinions and establishing new ones.

If, therefore, the garment of Christ is rent in pieces, we are guiltless: it was not torn by us. And we are a fragment because we were broken off by others, not by ourselves. So strong is our love of union in worship with our neighbors, that large numbers of our own people still adhere to the exclusive sects. And they can do so in many places without disturbance; for a larger element of charity has found its way into many of these churches.

Such is the position of our churches. They are not antagonistic. It is not their purpose to assail their fellow-Christians. We wish to live in peace, in the enjoyment of our own opinions. We wish to grow into the stature of Christian manhood. And this is to be done, not by assaults upon others, but by purification of ourselves.

S.

WENDELL PHILLIPS ON THE PULPIT.

Some years since, it was suggested that the fifteen or twenty Unitarian churches in Boston should unite, and erect a cathedral, in which they should support preaching on Sunday, and hold all their meetings at other times. It was to be open to the public on Sunday, the seats free to all; and it was to be made attractive by the best preaching and the best music. The ministers of Boston and the vicinity were to take turns in conducting the services, as they now do at the Thursday lectures. Here, also, was to be a place for the most distinguished and able ministers from abroad to come and address the people of Boston. The Anniversary meetings in May might be held in it, daily morning and evening services carried on; and it might contain rooms for a ministerial library for the Ministry at Large, the Unitarian Association, the Christian Union, and many other religious and philanthropic purposes. As nearly all of the churches virtually exclude the strangers and the poor by their pew-system, some such plan as this seemed almost necessary to make that system excusable. It is true that the chapels of the Ministry at Large are free to all comers; but these are not centrally situated, and are intended chiefly for the poor. The Church of the Disciples has always had its seats free, and, during twenty years, has invited the public to attend its public services; and its own members have belonged to all classes of society. But this church has not been stationary for many years in one place; nor was its place of worship very central, except when it occupied Amory Hall and the Masonic Temple. Therefore, some large, central, and attractive place of worship, open to all comers,

seemed desirable, to be a sort of cathedral-church for the whole Unitarian body.

The Boston churches were rich enough to have done this, if they had wished to do it; but the denominational interest has been so very low among them, that they have not desired any thing of the kind. To any associated action, both the ministers and the people have been profoundly indifferent. Some have been afraid of sectarianism, some of rationalism; and many have cared very little for the progress of a Liberal faith. While Unitarians in distant parts of the country have been zealous, earnest, and self-sacrificing, because, being surrounded with a hard Orthodoxy, they have known how to value their faith, the Unitarians of Boston, growing up in the midst of Liberal opinions, have hardly understood their worth.

But, when a thing is wanted, if it does not come in one way, it comes in another. If those to whom it belongs will not do it, some one else will. So the Liberal cathedral which the Boston Unitarians should have established, and did not, came up in another form, as the Music Hall and its Sunday service. Established by Theodore Parker, the congregation has not died with him. It seems to meet a public want, and is therefore continued. It is a great public platform, where the citizens of Boston, and strangers in the place, are addressed every Sunday morning, by the ablest thinkers, upon subjects of great public and social interest. There any earnest word may be spoken; but it must be earnest and living. There ministers and laymen, Orthodox and Heterodox, black and white, men and women, have in turn been invited to speak, and in turn have spoken. The only two conditions have seemed to be, earnestness and ability. The speaker must have something to say, and he must be able to say it. Virtually, these addresses were sermons. Being delivered on Sunday, at

the hour of public worship, before a religious society, they took a moral and religious tone, whether spoken by Christian ministers like Mr. Manning, Beecher, and Fuller, or by lyceum lecturers like George William Curtis, R. W. Emerson, or Wendell Phillips.

We have said that the wants of many have been met in the Music Hall. Many, who would go nowhere else, go there, and are benefited. There are also many others whose wants would not be met by these services. They need a church, and not a mere audience; they need a more emphatic Christian teaching; they need more of the element of worship. Many who have gone for a time to the Music Hall, feeling this want of their nature unmet, have retired. But there are great numbers, also, who need such a place and such services, and are satisfied with them.

Mr. Phillips's discourse on the Pulpit is a masterly one. It ought to be read by ministers and by theological students. It has excellent suggestions. But its chief merit is that it comes from a layman, and so shows us the side of the pulpit which ministers seldom see. When clergymen write about the pulpit, they write about the inside of it, which is the side they see; not the outside, which they do not see. They describe the ideal rather than the actual pulpit; the pulpit as it is intended, not as it appears. Mr. Phillips gives the verdict of a large part of plain, practical men on the pulpit. Of course, it is one-sided, often unjust, full of those half-truths, of which he says, that they often do as much harm as a whole lie. It is one-sided, because, as we have said, it is the outside view; while the preacher's view, being the inside one, is one-sided too.

Mr. Phillips makes a just distinction, not always made by ministers themselves, between the church and the

pulpit. He thinks a church no less useful than a pulpit. The Music Hall has a pulpit, but not a church.

His definition of the pulpit is as follows: "The theatre amuses, the press instructs, the pulpit improves. Education, with the motive of moral purpose, is the essence of the pulpit."

Mr. Phillips says that "the Music Hall is distinguished from all other pulpits in New England by two elements. One is this: It is occupied by men and by women, by black men and white men, by the clergy and by laymen. The second element is, No creed." This distinction, however, is only relative. There are other churches without creeds, as far as the pulpit is concerned; others where laymen, women, and black men, sometimes speak. The Music Hall has gone further in this direction: that is Mr. Phillips's "half-truth."

Mr. Phillips takes for his text what he calls "an extract from an apology of the Rev. Dr. Ellis, of Charlestown, for the stupidity of the pulpit." Dr. Ellis asserts that the pulpit has suffered unjustly by being compared with lyceum lectures, which are usually more lively and sparkling, but not so solid. Wendell Phillips denies —

"That the lyceum owes its interest to the 'sparkling talk and lively rattle' of its lecturers. It is not true that the pulpit may trace its weakness to the 'commonplace treatment of sober and homely truth.' Let me show you this. The Mercantile-Library Association, of this city, for years engaged almost the same men that you do to occupy the platform of its lyceum course. That lyceum course is dead and buried: yours still lives; not because you have gotten better men, abler men, with more 'sparkling talk and lively rattle,' than they have."

His explanation is different. He thinks the pulpit is uninteresting because it does not speak of the great interests of human life as it ought; and that, whenever the

pulpit or the lyceum is in earnest, it becomes at once interesting. Thus he speaks: —

"One earnest sentence will scatter all the 'lively rattle' that ever came from countless lyceum lecturers. Thousands crowd to listen to the man who appeals to his fellows, saying, 'Brothers, I find great suffering: help me to cure it. I find great darkness: help me to enlighten it. I find one-half the race bowed down by injustice of which we have never been conscious: lift them up. I seek a faithful, spotless church: let us find or make it. I see men only half conscious of the vice or the injustice that herds them with brutes: let us inspire them with manhood.' That is a pulpit."

He contends that the pulpit should not be confined to the clergy. On this point, his suggestions are important: —

"You observe, you cannot get the ultimate and entire good from such an institution when you confine its function to a class; when you set apart a certain body of men to minister at it. In the first place, that is a priesthood: the *esprit de corps* instantly comes into existence, and they begin to plot against their neighbors. In the next place, they cannot know life. No one can know life, except from suffering. A man cannot argue the woman question: literary men never do justice to the wrongs or duties of women. We know nothing of slavery: we never shall know it until God's hand sweeps the strings of four millions of broken hearts, and lets us hear from the plantations of the southern half of this nation. It is in the protest of men ground down under some wrong principle that the world learns the depth and the extent of right. It is only, therefore, by putting into this desk women as well as men, all races, all professions, that you will sound the diapason of man's moral and intellectual nature. And this is what has been done in every great moving age. The early idea of Christianity was that of a FREE church. What is the meaning of those directions in which the apostles said, 'Let your women keep silence in the churches'? Do you not see (without going into the nature of

that command) that it is evident, from the very prohibition, that everybody was in the habit of speaking, — men and women, every one that sat in the church? The early church was not like the Catskill Falls, where, when you crawl up to see them, a man pulls away a board, and lets the water down. It was Niagara, poured by God's hand from a million of voices and a million of hearts. Everybody spoke. The purposes, the wants, the thoughts, the hopes, of every Christian man, bubbled up to the surface."

HINDOO MISSION.

A statement by the Missionary and Treasurer, in reply to inquiries concerning expenses of Mission School.

CALCUTTA, Oct. 15, 1860.

FRIENDS, — I cheerfully answer your request to know what we *intend* to do. Yes, "the representative of a worthy cause should occupy an intelligible position, and not only do his duty, but be seen to do it." I am the more willing to speak, as I begin to be painfully convinced that an attempt on my part to continue the supplies, as at present afforded, might compel me, from failure of health, to withdraw from the work altogether.

I am in receipt of letters from the other side of the globe, to the following purport: —

BOSTON, U.S., Sept. 27, 1860.

BROTHER DALL, — I think the Committee of our Association are quite ready to support you in every reasonable undertaking, and every effort which can be made honestly to appear practical to our churches; but we ought to have a distinct plan (of the future), more so than you have yet given us. I wish to have a statement of what is necessary, in a distinct form, to present to our Board. . . . Write us a clear statement of what the school

is, and why wanted, and its probable expenses. Let it be a separate item of account. As directed by you, we now pay Mrs. Dall in Boston $500 a year; and leave you $900, to be drawn in Calcutta in quarterly drafts on our Treasurer (of 450 rupees). I would we could afford you $2,000 a year! but, at present, that is out of our power.

Very truly yours,

JAMES FREEMAN CLARKE.

To these inquiries I reply, (1.) I opened on the 15th of May, 1860, a school of "useful arts," wherein we teach drawing, book-keeping, short-hand, and work connected with the press: and men have already gone out from us to positions of self-support (the best bulwark of new ideas), after three months' tuition; *e.g.*, in book-keeping. Among such students are the best readers of all we print and circulate, and the firmest friends of our cause. In the day-school also, by permission of their parents, already some fifteen or twenty boys regularly read Ram Mohun Roy's "Precepts of Jesus," in Bengali. During the first four months of the experiment, two hundred and twenty-four boys and young men, each paying his eight annas to two rupees (one to four shillings a month), have come to receive our best things through an English and Bengali education. They also fit themselves, if they choose, for the university. It is not uncommon to hear complaints of the unimpressibility of the Hindoo mind. This may be true of preaching to casual hearers, or of a certain style of tract and Bible distribution, but is not true of the affectionate contact of young Hindoos with a Christian teacher, occupying from two to six hours of their time every day. (2.) We have not purchased ground or buildings, but have leased, at the low charge of ninety-five rupees a month, for two years, renewable indefinitely, a

well-located building (No. 85, Dhurrumtollah); which is all we want at present to give us daily access to many Hindoos otherwise beyond our reach: though, if the means be afforded, there need be no limit to the number either of our teachers or pupils. At present, including my own labor, the school has one American, two English, and four Oriental teachers (some of my old friends), faithfully working on meagre salaries; which, with perhaps a single exception, ought to be doubled. Such is the state of society here, that female teachers, if unmarried, would best work in a separate institution; one which we hope to see opened some day for Hindoo girls.

I refer you now to our Treasurer to give (in part at least) the required "distinct statement" of the expenses of the Mission House and School, extending from April to September last, inclusive; and remain, brethren, in Christian love and gospel hope for the Heathen,

Yours, C. H. A. DALL.

Mr. Johnston's Letter.

CALCUTTA, Oct. 15, 1860.

GENTLEMEN AND FRIENDS, — As Acting Treasurer and Manager of the School of Useful Arts, I proceed to lay before you, as requested, the following summary of actual outlay, which stands recorded on my books, item by item. It covers six months of the year 1860; viz., from April to September, inclusive. This, as you will observe, is followed by an estimate of costs, such as, at the very lowest figure, will be positively needed to continue the school in its present efficient state for fifteen months longer, or to the end of the year 1861. My record of money disbursed (chiefly by the Rev. Mr. Dall) for the necessary fitting-up of the Mission House and schoolrooms, during the last six months, is as follows: —

	Rs.	As.	P.
For salaries of teachers	698	0	0
„ rent and taxes	580	0	0
„ food and living	549	12	0
„ school-furniture	204	6	0
„ house-fixtures	148	13	6
„ maps and stationery	29	2	0
„ household furniture and necessaries	195	1	0
	2404	2	6

Offset.

	Rs.	As.	P.
Received from friends in London £50, realizing	489	9	3
„ „ Calcutta subscriptions	246	0	0
„ „ school-fees	289	4	0
Total rupees	1034	13	3
Leaving due to Mr. Dall at this date „ „	1370	11	3

I had prepared a much more particular statement, which it was thought best to print only in the more condensed form above given. Such being the outlay during the six months gone by, I proceed to offer an *estimate* of the least cost at which the "Useful-Arts School" and the Mission House can be maintained in its present condition, with an attendance of one hundred and thirty paying pupils and seven salaried teachers, including Mr. Dall, Mr. Dowsett (who is also Manager of the Tract and Postal Department of the Mission), and myself; we three to reside at the Mission House.

Estimate of costs for the next fifteen months; i.e., to the close of the year 1861.

	Rs.	A.	P.
For salaries (excluding Mr. Dall's),—			
Of W. T. Johnston . . . . 30 rs. a month (and *found*)	450	0	0
„ James Dowsett . . . . 30 „ „ „ „	450	0	0
„ head native teacher . . 50 „ „ *not found*	750	0	0
„ second „ „ . . 20 „ „ „ „	300	0	0
„ third „ „ . . 15 „ „ „ „	225	0	0
„ fourth „ „ . . 12 „ „ „ „	180	0	0
For additional school fixtures and furniture	300	0	0
„ cost of living for three persons (33 rs. month each)	1,500	0	0
„ postage (department enlarged)	200	0	0
„ all other paid employés' salaries, a total of 50 rupees a month	750	0	0
Cost of School and Mission for fifteen months	5,055	0	0

N.B. — No mention is here made of house-rent, as we are confident it will be met by income from school-fees and Calcutta subscriptions. It is only just to say to distant friends whom this letter may reach, that the Rev. Mr. Dall's English assistants, Messrs. Johnston and Dowsett, while tendering their services to a work they love, are aware that a pecuniary income, more than double their "thirty rupees a month and found," is quite within their reach. It has, in fact, been offered and refused. Believing that this School and Mission are based on self-sacrifice, they have resolved on sacrificing (at least, for the coming fifteen months) the full half of what might be their income if pay was their object. A free passage home to England has just been declined by Mr. Dowsett in favor of this Mission. In view of such facts, we trust our friends will be encouraged to do their part.

I say nothing of the two or three hundred rupees which may be required in case of serious illness; nothing of seven hundred rupees to buy a horse and vehicle, — almost a necessary for the Mission, particularly if a branch school in another part of Calcutta should be opened with liberal aid from Hindoo friends. I say nothing of the current cost of *keeping* a horse and vehicle, which would be at least forty rupees a month. Twenty-five to fifty rupees a month should also be allowed for costs of printing, unless a gift-press should arrive, which might pay our printer's bills.

Finally, then, we believe, that, with God's blessing, the round sum of five thousand rupees would bring us safely through the present year 1860, and carry us on to the end of the year 1861, doing a great and good work. Can men conceive of any way more consonant to the gospel, or more manifestly useful, in which the same money could be expended?

I remain, gentlemen and friends, obediently and faithfully yours, WM. THOS. JOHNSTON.

INTELLIGENCE.

Rev. John D. Wells was ordained over the First Congregational Society in Quincy, Mass., on Thursday, Dec. 27. Rev. S. K. Lothrop, D.D., of Boston, offered the introductory prayer, and read selections from the Scriptures; the sermon was preached by Rev. J. H. Morison, D.D., of Milton; the ordaining prayer was offered by Rev. Ezra S. Gannett, D.D., of Boston; Rev. A. P. Peabody, D.D., of Cambridge, gave the charge; Rev. Rufus Ellis, of Boston, the right hand of fellowship; Rev. C. A. Bartol, D.D., of Boston, the address to the people; and Rev. William Newell, D.D., of Cambridge, offered the concluding prayer.

Rev. Eli Fay was installed as pastor of the First Congregational Society in Leominster, Mass., on Tuesday, Jan. 1. The introductory prayer was offered by Rev. George M. Bartol, of Lancaster; Rev. E. B. Fairchild, of Sterling, read selections from the Scriptures; the sermon was preached by Rev. R. P. Stebbins, D.D., of Woburn; Rev. Alonzo Hill, D.D., of Worcester, offered the consecrating prayer; the charge was given by Rev. Horatio Stebbins, of Portland; the hand of Christian fellowship, by Rev. William P. Tilden, of Fitchburg; address to the people, by Rev. Rush R. Shippen, of Worcester; and the concluding prayer was offered by Rev. T. B. Forbush, of Northborough.

Rev. C. C. Hussey was installed as pastor of the Society in North Easton, on Thursday, Jan. 17. The charge was given by Rev. Charles H. Brigham, of Taunton; Rev. James Freeman Clarke, of Boston, preached the sermon; the installing prayer was offered by Rev. Jos. H. Phipps, of East Bridgewater; the right hand of fellowship was given by Rev. G. G. Withington, of Easton; and the address to the people, by Rev. R. C. Waterston, of Boston.

Rev. William A. Miller (formerly of the Methodist persuasion) is supplying, for six months, the pulpit of the Unitarian Society in Charleston, S.C.

The new church erected by the Society in Wilton, N.H., was dedicated by appropriate exercises on Thursday, Jan. 10. The sermon was preached by Rev. A. A. Livermore, of Yonkers,

N.Y.; and the prayer of dedication offered by the pastor, Rev. Stilman Clarke. The other services were conducted by Rev. M. W. Willis, of Nashua; Rev. Fred. Hinckley, of Lowell; and Rev. Stilman Barber, of Tyngsborough. The old church, which was burned Dec. 10, 1859, was built in 1773, and dedicated Jan. 5, 1775; on which occasion, Rev. Jonathan Livermore, the first settled minister of Wilton, preached the sermon.

Rev. Gilbert Cummings, Jun., was installed as pastor of the Society in Westborough, Mass., on Thursday, Jan. 3. A severe snow-storm which occurred on that day, by delaying the trains, caused a postponement from the forenoon to the afternoon, and prevented, even then, the attendance of Rev. G. M. Bartol, of Lancaster, and Rev. Alonzo Hill, D.D., of Worcester; the former of whom was to offer the introductory, and the latter the installing prayer. Their places were filled by Rev. W. P. Blackmer, the Methodist clergyman of the town, and Rev. Jos. Allen, D.D., of Northborough, who also gave the address to the people. The other services were as follows: Selections from the Scriptures by Rev. E. B. Fairchild, of Sterling; sermon by Rev. J. W. Thompson, D.D., of Jamaica Plain; charge to the pastor by Rev. R. R. Shippen, of Worcester; right hand of fellowship by Rev. T. B. Forbush, of Northborough; concluding prayer by Rev. George S. Ball, of Upton.

Mr. Benjamin H. Bailey, a graduate of the Cambridge Divinity School in the class of 1860, has received a unanimous call from the Society in Dedham, Mass., to become their pastor.

A service was held at Lewin's Mead Chapel, Bristol, Eng., on Sunday evening, Jan. 6, with reference to the departure of Rev. J. C. Gangooly to enter upon his duties as missionary in his native land. The opening exercises were conducted by Rev. Mr. Jones; after which, Rev. W. James delivered an impressive discourse from the text, "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts of the Apostles, xx. 24). He closed with these words: "And now, my friend and brother, in the name of this Christian

congregation, I have to bid you farewell. If, in coming years, you shall return to England, and we are spared to that time, I promise you, we will renew our Christian welcome; and, if we are to behold you no more upon earth, oh, may we all be found together — all who are here to-night — before the throne of God in heaven, in the eternal bosom of Jehovah!"

Mr. Gangooly then addressed the congregation. He spoke of the difficulties which would occur to him in his labors as a missionary in India; dwelling, at the same time, on the advantages he possessed for engaging in the work. He declared, that, when he reached India, he would not talk dogmas to the people, but simply state the pure tidings of the gospel, without interfering in their individual creeds, which had respect more to the operation of the Holy Spirit. After detailing numerous difficulties that lay in the way of missionaries generally, he recurred to his residence in Bristol. In almost every other place he had visited, he had been the subject of ridicule and aversion to some: but to no one had he been so in Bristol; Christians of all denominations concurring to treat him with courtesy and respect. He was going to India, but not to his home, as relations he now had none; but he could look back, and find relatives in England, though mountains and seas lay between him and them. He concluded by bidding them a solemn farewell.

The Rev. W. James concluded the service with prayer, and the congregation separated.

FELTONVILLE, MASS.

MR. CLARKE, — It may be, the readers of the "Monthly Journal" will be glad to hear of missionary work in the East as well as the West. Indeed, any information respecting the growth or advancement of Liberal views must be welcomed by all who desire the upbuilding of Christ's kingdom of peace and righteousness.

Some eight years ago, meetings were commenced, and held occasionally, in Feltonville. An increase of interest and numbers commensurate with the growth of the village has led to the formation of a society, respectable for numbers and worthy working men and women. The writer of this notice has labored with this little flock on each alternate sabbath, with

as much attendant success as could, under the circumstances, be expected.

A site has recently been procured, and a plan submitted, for a very commanding and convenient house of worship. It is contemplated to commence the building of the same the coming season. It is to be pleasantly located on the main street of the village. Marlborough is a flourishing town, rapidly increasing in population; and the village of Feltonville is, perhaps, the most thrifty part of the town. There is every reason to believe that our society will merge from its present day of "small things," and, for numbers, — and, it is hoped, true zeal for the cause of religious culture, — take its stand by the side of others.

At the West Parish, there is one of our best societies, for the past fifteen years under the charge of our revered Brother Alger, now of Natick. His services were closed about a year since, much to the regret of his numerous friends; and, since then, the church and society have been without a pastor. We miss Brother Alger as a faithful minister and genial neighbor; and hope, ere long, his vacancy may be filled with an earnest preacher of Christ's gospel.

This is a field not to be neglected. No town in Massachusetts gives better evidence of material prosperity in population, agricultural and mechanical advancement. A better farming soil, a pleasanter location, is nowhere to be found in the State. May the good Lord of the harvest send to this part of his vineyard a laborer whose heart shall rejoice in the abundant evidence that his work is not in vain!

GEO. W. STACY.

BOOKS RECEIVED

Since our last Notice.

Bruin: the Grand Bear-hunt. By CAPTAIN MAYNE REID. Boston: Ticknor & Fields. 1861.

Poems, Sacred and Secular. By the Rev. WILLIAM CROSWELL, D.D. Edited, with a Memoir, by A. CLEVELAND COXE. Boston: Ticknor & Fields. 1861.

Reminiscences of Scottish Life and Character. By E. B. RAMSAY, M.A., LL.D., F.R.S.E., Dean of Edinburgh. From the seventh Edinburgh edition. Boston: Ticknor & Fields. 1861.

The Pulpit: a Discourse, by WENDELL PHILLIPS, at the Music Hall, Boston, Nov. 18, 1860.

Histoire Sainte et Analyse de la Bible, avec une Critique sacrée élémentaire, et un Ordre de Lecture des Livres Saints. Par Athanase Coquerel. Troisième édition, revue et corrigée. Paris: Joel Cherbuliez, Libraire-éditeur.

Mr. Croswell's Poems are beautifully printed, and will be read with delight by many people; not because the poetry is good (for it is not so), but because of the contents of the poems. Dr. Croswell was a good man, faithful in his work; and never omitted a duty, we think, for the sake of writing a poem. But men often value themselves, not on their real merits, but on something quite aside from them. So Mr. Croswell valued himself, and was valued by others, not for his Christianity, but for his *Churchism.* The good man is not remembered because of his piety or charity; not because of his fidelity and helpfulness; not because he loved to visit the fatherless and widow in their affliction, and kept himself unspotted from the world; but because he was devoted also to ceremonial religion; took delight in fasts and festivals; rejoiced in Gothic architecture; dated his notes on Saint Paul's Day and Saint Stephen's Day; and was well posted up in altar-cloths, albs, rood-lofts, chalices, and the like. Judging him by this book, we should say that he was a kind, good-hearted man, leading a good life, but loving to talk about church-matters, and writing somewhat prosaic verses about Quinquagesima Sunday. A mild tendency to sectarianism manifests itself in a feeble joke about a weathercock (p. 168), which is liked so well as to be repeated in another place (p. 171); and, lest it should not be understood, is explained in the notes (p. 280), where we are told that it is a "jeu d'esprit" levelled at the Unitarians. The joke is this: Dr. Croswell is scandalized, that, instead of the cross, there should be a weathercock on the top of the North Church; and he declares that it is put there to crow when the worshippers below deny their Master, like Peter. The idea is, that, because Unitarians believe Jesus when he says, "My Father is greater than I," rather than the church which says that he is equal with the Father, that therefore they deny him, like Peter. But Peter denied his Master, not by being mistaken in regard to his rank, but by telling a lie about him, and by saying he did not know him when he

did. Dr. Croswell's joke, therefore, loses its point, unless he is willing to assert that Unitarians are liars and hypocrites as well as errorists. Moreover, as an ecclesiastical archæologist, he should know that the cock, as a sign of watchfulness, is as old a symbol as the cross on the gable of a church. Cocks are still to be found on some of the oldest Catholic churches; for example, that of San Miniato, near Florence, which was built in the eleventh century. A very large and conspicuous cock crowns the façade of the church at Rosheim, in Alsace, which is a very ancient building. The belfry at Ghent, a fine mediæval structure of the fourteenth century, is crowned with an enormous rooster; and, if an example nearer home is wanted, we may find it in the first Episcopal church erected in Boston, where King's Chapel now stands, which was surmounted by a splendid weathercock above the royal crown. In calling the weathercock on the church "a Protestant innovation," therefore, our High-Church friends show themselves superficial in the knowledge which is their especial boast.

Personal History of Lord Bacon. From Unpublished Papers. By WILLIAM HEPWORTH DIXON, of the Inner Temple. Boston: Ticknor & Fields. 1861.

This is another of the attempts at *rehabilitation*, so common in this century. The eighteenth century was one of *analysis*, and delighted in picking to pieces the characters of great men; finding blots on their escutcheon, and meannesses in their glory. Different is the spirit of the present age; and, no doubt, it is better. It likes to construct systematic and complete characters, whole, smooth, and round; not having spot or wrinkle, or any such thing. Still, this enthusiasm for entireness of character ought not to blind us to the real facts. Mr. Dixon tries to persuade us that Bacon was as great and faultless in his conduct as he was in his intellect. He moves for a reversal of the judgment of history; but, as it seems to us, on inadequate grounds. Bacon tried to serve two masters, — Truth and Policy. He failed, as all must fail, in such attempts. Had he been a mere politician, he would have had a great outward success: had he been a purer lover of truth, his inward glory would have been untarnished. There is a passage in the "Advancement of Learning" which throws much light on the cause of Bacon's moral fall. It is his strenuous argument to prove that a great thinker and writer can also be a great man of affairs: His aim was double; and Mr. Dixon's efforts to disprove it, interesting as they are, and deserving to be studied by all those who care about Bacon, will not produce all the results he aims at, though they will modify largely the views now taken of Bacon's character.

Autobiography of Dr. Alexander Carlyle, Minister of Inveresk; containing Memorials of the Men and Events of his Time. Boston: Ticknor & Fields. 1861.

An entertaining biography. It throws new light on Scottish history, and on the condition of the Kirk of Scotland during the last century.

Bonnie Scotland. Tales of her History, Heroes, and Poets. By GRACE GREENWOOD. With Illustrations. Boston: Ticknor & Fields. 1861.

A book of stories, taken from history, about Robert Burns, William Wallace, Rob Roy, the little Douglas, and the bold Buchanan (this has nothing to do with *our* "little *Dug*" or our bold public functionary); Robert Bruce, Mary Queen of Scots, Montrose, Walter Scott, and others. Written in the usual pleasant style of the author, and a good book for Sunday-school libraries.

Kormak: an Icelandic Romance of the Tenth Century. In Six Cantos. Boston: Walker, Wise, & Co., 245, Washington Street. 1861.

This is an attempt to call attention to the romantic exploits of the Northmen in Iceland and elsewhere. The story is simple, the subject is interesting; and, though we cannot say that there is much poetry in the volume, it is nevertheless a well-told tale.

Capt. Mayne Reid has written a book about bears, in his usual manner. Like all his books, it is an interesting story, which communicates at the same time many interesting facts of natural history. It gives an account of a great bear-hunt, which extended all round the world; of course, giving large scope for the selection of striking facts and incidents. We recommend "*Bruin*" as a good book for a present to boys.

Dean Ramsay's Sketches of Scottish Life and Character contain a great amount of interesting information concerning the manners and customs of the Scotch during the last century. Nor let us omit to add due praise to the book for a copious Index. Mr. Ramsay stoutly defends the Scotch from the charge of being deficient in the sense of humor; but the stories which he tells, and which he imagines to be illustrations of the wit of the Scotch, are many of them singularly deficient in that quality, and rather go to prove the converse of his proposition.

ACKNOWLEDGMENTS.

1860.				
Dec. 26.	From	Mrs. Caroline Howard, for India Mission		$5.00
„ „	„	subscribers to monthly Journal in Bath, Me.		5.00
„ 28.	„	Rev. W. H. Brown's Society, Augusta, Me., for Monthly Journals		26.00
„ 31.	„	Rev. Fred. Hinckley's Society, Lowell, for Monthly Journals		56.00
„ „	„	sale of Tracts		9.80
„ „	„	scattered subscribers to Monthly Journal in December		36.45
1861.				
Jan. 1.	„	Rev. Dr. Briggs's Society, Salem, for Monthly Journals		24.00
„ „	„	Rev. W. G. Babcock's Society, Scituate, for Monthly Journals		26.00
„ 2.	„	Second Society, Philadelphia, for Monthly Journals		13.00
„ „	„	Rev. A. B. Fuller's Society, Watertown, for Monthly Journals		37.58
„ „	„	a friend in Boston, for Meadville Theological School	$70.00	
		for India Mission	10.00	
		for General Purposes	20.00	100.00
„ 5.	„	Rev. R. R. Shippen's Society, Worcester, as a donation		50.00
„ „	„	a friend, for India Mission		5.00
„ „	„	Society in Billerica, for Monthly Journals		12.00
„ „	„	Rev. Daniel Bowen's Society, Hingham, for Monthly Journals		15.00
„ 8.	„	Rev Dr. Stebbins's Society, Woburn, for Monthly Journals		34.00
„ 9.	„	Rev. Charles Lowe's Society, Somerville, for Monthly Journals		36.00
„ „	„	Philemon Putnam, Esq., as a donation		5.00
„ 10.	„	Society in Leominster, for Monthly Journals		28.00
„ „	„	Rev. W. H. Brown's Society, Augusta, Me., for Monthly Journals, additional		5.00
„ 14.	„	subscribers to Monthly Journal in Providence, R.I., through Rev. Dr. Hall		65.00
„ „	„	Rev. Joshua Young's Society, Burlington, Vt., for Monthly Journals, additional		20.00
„ 15.	„	Rev. C. B. Ferry's Society, Peterborough, N.H., for Monthly Journals		26.00
„ 16.	„	Rev. Fred. A. Farley, D.D., Trustee, as income of Graham Fund		112.00
„ „	„	Barton-square Society, Salem, for Monthly Journals		44.00
„ 18.	„	Society in Uxbridge, for Monthly Journals		24.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Ira Bailey	Bolton.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
John K. Karcher	Boston.*
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
George Osgood	Montague.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
D. S. C. M. Potter	W. Bridgewater.
James Richardson	Boston.*
Charles Ritter,	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
William H. Savary	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

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THE ORTHODOX DOCTRINE OF EVERLASTING PUNISHMENT.

Review of Dr. Nehemiah Adams's Tract on "The Reasonableness of Future Endless Punishment."

THE different views concerning the future state, held by the Christian Church, may be thus classified; arranging them, exhaustively, under eight divisions: —

I. The Roman-Catholic Church makes three conditions hereafter; viz., —

1. Everlasting joy.
2. Everlasting suffering.
3. Temporal sorrow in purgatory.

II. The Orthodox Protestant Church makes two conditions hereafter; viz., —

1. Infinite and eternal joy.
2. Infinite and eternal suffering.

III. The Old-school Universalists make one condition hereafter; viz., —

1. Eternal joy.

IV. New-school Universalists, and Restorationists, make two conditions hereafter; viz., —

1. Eternal joy.
2. Temporal and finite suffering.

V. Unitarians make an indefinite number of conditions hereafter, according to the various characters and moral states of men.

VI. The Swedenborgians make an indefinite but limited number of heavens and hells, suited to the varieties of character, but having a supernatural origin.

VII. The Spiritualists make the other world like this world, with no essential differences; making it a continuation of the natural life.

VIII. The Annihilationists believe that the finally impenitent will perish wholly, and come to nothing.

This statement includes all, or nearly all, of the views held in the Christian Church concerning the condition of departed souls in the other world. We do not propose to examine them all at the present time; but we shall examine at some length one of them. This is the doctrine which declares that there are but two conditions after death, both permanent and unchangeable; and that the condition of those who are not converted to Christ in this world is a condition of eternal misery in the other, without pause, change, or alleviation. This, being the orthodox, and only orthodox, view of most Protestants, — of Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, — deserves a careful examination. Multitudes in these sects disbelieve it; but it is in all their standards, and belongs to their fundamental and essential doctrines.

For some cause or other, there is evidently an energetic attempt made in some quarters to revive the decaying belief in the doctrine of everlasting punishment in the future state, as a penalty for the sins of this. Dr. Thompson of New York has published a work to this end, called "Love and Penalty." Dr. J. P. Thompson, the author of this book, is considered the leader of New-Haven theology,

— the Elisha on whose shoulders the mantle of Dr. Taylor of New Haven has fallen. Dr. Nehemiah Adams of Boston has labored in the same field; exerting himself to prove this doctrine, in various tracts and other works. Prof. Hovey, of the Baptist Seminary of Newton, has published a little book on the same subject.

The reasons for this new effort to support this terrific doctrine are probably to be found in a wide-spread and increasing disbelief concerning it, pervading the churches nominally Orthodox. This has come from the growing intelligence, and progressive movements of thought, in the Christian Church. The evidences of this belief are numerous and increasing. Those who reject the Orthodox view are a very numerous body, but divided into several parties. There are the old-fashioned Universalists; a valiant race, — men of war from their youth, — who, under the lead of such men as Hosea Ballou and Thomas Whittemore, have spent their lives in fighting the doctrine of everlasting punishment. Very naturally, perhaps, they went to the opposite extreme of opinion, and denied all future suffering. But this view has, we think, ceased to be the prevailing one among the Universalists. The doctrine of ultimate restoration has very generally taken its place. This doctrine also prevails widely in other denominations; not only among the liberal bodies, like the Unitarians, but also among Methodists, Presbyterians, and Congregationalists. This view has widely spread, as is well known, in Germany. It was held by Schleiermacher, the father of modern German theology. It tinges the writings of such Orthodox men as Tholuck, Hahn, and Olshausen. Others profess to believe in everlasting punishment, but make it a merely negative consequence of lost time and opportunity: one will be always worse off hereafter in consequence of the neglect of duty. Others

follow Swedenborg, and make the sufferings of hell rather agreeable than otherwise to those who bear them.

In consequence of this wide-spread disaffection toward the Orthodox doctrine, it has naturally happened that attempts have been made to defend it anew. Some of these attempts are before us, and we propose to examine one or more of them now.

It has long seemed to us, that the views held by Unitarians on this subject were far too indefinite and undecided. It is quite as important a question in theology as that of the Trinity: if the last affects the nature of God, this bears on the character of God. It seems to us impossible to hold the common doctrine on this subject, without having the gospel view of the divine character essentially shaken: it is not possible to regard Him as a Being in whom love is the essential attribute. If this is so, as we shall presently undertake to prove, it becomes a matter of vital importance that the doctrine should be disproved and rejected. It is not enough that it should be quietly laid aside: it is due to the truth, that it should be distinctly and fully confuted. For this doctrine, if it be false, is deeply dishonorable to God: it takes away his highest glory; it substitutes fear of him, in the place of love, in the human heart; it neutralizes the peculiar power of the gospel; it degrades the quality of Christian piety, and poisons religion in its fountain.

For what is this doctrine, as it is taught at the present day in all Orthodox churches, and as it stands in all Orthodox creeds? It is, that the moment of death decides, and decides for ever, the destiny of man; that those who die impenitent, unbelieving, and unconverted, are for ever lost, without the possibility of return; that those thus lost are to suffer for ever and ever, without end, the most grievous torments in soul and body. These torments consist in banishment from the presence of God, and positive

sufferings, in addition thereto, of an awful kind. Precisely what they are, it is not, perhaps, necessary for an Orthodox man to believe. There is no Orthodox definition which is authoritative on that point; and considerable range, therefore, is allowable. The suffering may be that of literal fire, or it may not. It may be physical suffering, or the pangs of conscience, the absence of love, and the sense of emptiness. On these points there is some liberty of opinion, doubtless. But we presume that it would not be Orthodox to admit a preponderance, in hell, of good over evil; or to admit, with Swedenborg, the existence of pleasure there, even though it be only a diabolical and sinful pleasure. The doctrine of Orthodoxy certainly is, that evil predominates over good, and pain over pleasure, in the condition of the damned; so that their existence is a curse, and not a blessing. Especially is hope shut out: there is no hope of return, no possibility of escape, no chance of repentance, even at the end of myriads of years. The man who is condemned to imprisonment for life, in solitary confinement, is in an unfortunate condition; but he has hope, — hope of escape, hope of pardon, — sure hope, at all events, of deliverance one day by death from his condition, and a change to something better, or at least to something different. But, in the Orthodox opinion, there is no such alleviation as this to the sufferings of the future state.

It is usual, we know, for many Orthodox preachers to intensify in description the sufferings of the future state, and to task their imagination for multiplied pictures of horror; but we will make no use of this fact in our argument against the doctrine, since the doctrine does not require it. We merely assume that Orthodoxy asserts a preponderance of evil over good in the other world, and that this preponderance is to be continued without end, — for ever. Let us see what this means.

It means that the suffering to be endured hereafter by each individual soul, as a punishment for sins committed in this world, will infinitely exceed in amount all the suffering borne on the surface of the earth, by its total population, from the creation of Adam to the destruction of the world. Each lost soul will suffer not only more, but infinitely more, than all the accumulated sufferings of the human race throughout all time. We shudder as we read the account of the sufferings from hydrophobia, or the burning alive of a slave at the South, or the tortures inflicted by the Holy Inquisition, or the horrors of a field of battle, or the cruelties inflicted by savages upon their victims; but all of these, added together, are finite, and the sufferings of a single soul hereafter are infinite. That is to say, all the pain and evil of this world, resulting from all human sin, through all time, is infinitely small and insignificant when compared with the punishment endured by a single soul hereafter for his share of that sin. And all this is inflicted by God; and he is a God of love.

There are some doctrines, the statement of which is their refutation. This, we think, is one of them.

But it must also be considered, that this doctrine, which throws such darkness over the future, also sends down a rayless night over the present. It refutes every theodicee: it nullifies every solution of evil. The consolation for the sufferings of this world is, that the fashion of this world passes away, and that there is a better world to come. The explanation of the evils of this life is, that they are finite; and that they are, therefore, to be swallowed up and to disappear in an infinite good. The Christian finds relief, in considering the sufferings of this world, by regarding them as the means of a greater ultimate joy; by looking forward to the time when all tears shall be wiped away; and by a firm faith that love is stronger than selfishness,

good stronger than evil. But the doctrine of eternal punishment gives us, in the condition of a single lost soul, a greater amount of evil hereafter than all the evil, which is to be thus explained, here; and the myriads of lost souls, each of which is to suffer infinitely more than all the sufferings of the present world, present us with a problem in the future, so appalling that the problem of present evil, vast as it is, becomes insignificant by its side.

We are tormented with evil here. We seek a solution of the problem: we find it in the limited, finite, and ancillary nature of evil. But that solution is wholly taken away when we are told that evil is infinite and eternal.

Against such a view of future punishment, there are certainly grave antecedent objections, on grounds both of reason and of Scripture. The burden of proof is upon those who believe and teach it. It is a doctrine shocking to the common sense and common humanity of the world. It seems to impute injustice and cruelty to the Infinite Father: it seems to stand in contradiction to the idea of God given us by Christ. It cannot be defended by argument: it must rest, one would think, entirely on the basis of Scripture. There are a few passages of Scripture, which seem at first sight, and in their literal signification, to teach it: were it not for these, it certainly would not be believed. It becomes us, therefore, carefully to examine these passages, and see what they really teach; and we shall do this before concluding the present article. But we will first examine the tract of a distinguished divine, and defender of the doctrine, preached and printed a year or two since in Boston.

When, a year or two since, we heard that Dr. Nehemiah Adams was advertised to preach on the reasonableness of endless punishment, we thought how every one's idea of God determines, not only all his theology, but all his

morality, all his ethics, physics, and metaphysics. We know many men who believe in endless punishment, because they think the Bible teaches it, word for word; but then they do not pretend to reason about it, and find it accordant with the theory of the universe. They believe it because *they must*, on the *ipse dixit* of the New Testament. But here is a man to whom it seems, not an awful mystery, but a beautifully wise arrangement, that some of Eve's children should be for ever howling in torment, while others are enjoying peace, glory, and infinite good. It is the structure of his mind to think so. We do not understand him to say that his reason would have demanded endless punishment, if the Scripture had said nothing about it; but merely that, being revealed, he now finds it in harmony with his idea of God, Christ, man, sin, and the gospel.

We will examine Dr. Adams's tract on "The Reasonableness of Eternal Future Punishment."

We have only these three chief objections to it: —

1. It, throughout, denies the sovereignty of God.
2. It is, throughout, a system of materialism.
3. It, throughout, ignores the central truth of the gospel.

It is our business to substantiate these assertions by sufficient proof.

1. The view taken in his tract, of God, cannot be true, because it conflicts with his supreme and sovereign deity.

Of course, this is to dethrone God. God, if not sovereign, is not God. Any view which disturbs, however remotely, the supremacy of the Deity, must be a relapse toward Pagan idolatry. We charge this tendency on the whole tenor of this tract. We affirm that it seriously impairs that confidence and strength which can only come from reliance on Omnipotence, and remands us to the terrors and narrowness of Polytheism; not consciously, of course,

or intentionally, but by the logic of its ideas and the tendency of its argument.

According to Dr. Adams's view of the world, it is a scene of conflict between God and the Devil. The prize contended for is the souls of men. God wishes to save them: the Devil wishes to damn them. By immense efforts, — by the unparalleled sacrifice of himself on the cross, — God succeeds in saving a portion of this race whom the Devil had plunged into fearful and desperate sin. As for the rest, He can do nothing with them, but must go away and leave them; escaping with the saved to some other region, where the sin and misery of the rest may be lost sight of.

The only divine supremacy which Dr. Adams admits is that of force. God is, on the whole, *stronger* than the Devil; so that He can prevent him from carrying his ravages beyond certain limits. God can "hem in and overrule" the power of sin; but he cannot conquer it. He has no complete power over the heart and will of men to become supreme there; but he has power over their conduct, and can restrain that within certain limits.

God's sovereignty, according to Dr. Adams, is only like that of a human government, and that, again, a weak one. A human government is strong when it is able to dispense with standing armies, with an omnipresent police, with prisons and dungeons: it is weak when its authority is only maintained by these. In the first case, it rests on the love of the people; in the other case, only on force.

Now, according to Dr. Adams's tract, God's sovereignty is essentially one of force. He is not sovereign by overcoming sin through his own holiness, but only by restraining its outbreaks by externally applied force. So far from conquering sin, he is represented as giving up all hope of conquering it. He has tried every thing in his power,

and has failed. He can do nothing more. Dr. Adams speaks of God's "having expended upon us all which the gospel of his grace includes," and of "the failure of that which is the brightness of his glory." Now, Dr. Adams says, "What God will probably do is, to go away and leave us." God says, according to the idea of this tract, "I will place all of you, who sin, in a world by yourselves, from which I and my friends will for ever withdraw." In substance, He gives up, and acknowledges himself defeated. He is beaten by sin, which is more powerful than his gospel. Sin compels the Deity to compromise; to take some souls, and to leave others; to divide the universe, — love reigning in one part of it, hatred and wickedness in another.

The second objection to the doctrine of everlasting punishment, as taught in these works, is, that it is a system of pure Materialism. It is Naturalism as opposed to Supernaturalism. All its arguments from Scripture interpret Scripture according to its letter, and not according to its spirit. While much stress is laid on the word "eternal," no real eternity is believed in, or even conceived of. The fundamental law of religious knowledge — namely, that a man must be born of the Spirit in order to see the kingdom of God, and that spiritual things must be spiritually discerned — is wholly lost sight of. The spiritual world, with its bliss and its woe, is supposed to be a continuation of the natural world, instead of being its exact opposite. The same conditions of space and time are supposed to prevail there as here. Hell is regarded by Dr. Adams as a large place, located in some remote part of the universe, where the sufferings and blasphemies of damned souls and devils will not disturb the sentimental happiness of himself and his pious companions. Eternity he regards as an enormous and quite inconceivable accumulation of time, instead

of being the very negation of time. An unlimited quantity of days, months, and years, is his notion of eternity.

In like manner, all the arguments by which the school to which he belongs maintains this doctrine are drawn from relations which exist in this world. Great use is made of the analogies of human government. It is said that it would not be safe for the Deity to forgive sins on the simple condition of repentance, without an atonement, because it would not be safe for human governments to do so. The government of God is made wholly similar to the imperfect and ignorant governments of men. When we say that God, as described in the New Testament, is not a Being to inflict everlasting suffering hereafter, we are told that he inflicts suffering here; as though there were no essential distinction between the finite and the infinite, the temporal and the eternal. When we argue that God would not suspend the eternal destiny of a soul upon the conduct and the determination of a brief earthly life, we have instances given us of great risks to which we are exposed, and great evils which we may incur, in this world; as though there were no difference between a partial loss and total destruction. When we say that the justice of God will not permit him to punish everlastingly those who, like the Heathen, have never known Christ, we have instances given of those who have ignorantly burned themselves or have fallen down precipices. In all such examples, these reasoners overlook the essential distinction between the finite and the infinite. They forget that all finite evil can be made the means of a greater ultimate good, but that infinite evil cannot.

It is a curious fact, that those who are most Orthodox fall most easily into a very hard and dry Naturalism. God is to them a King sitting on a throne in some far heaven outside of the world, not a Spirit pervading it

and sustaining it. He governs men from without by offering them rewards and threatening them with punishments, not by inward inspirations and influence. He teaches them from without by an outward Christ, an outward Bible, outward preachers, pulpits, creeds, sabbaths, and churches; not by Christ formed within us, not by epistles and gospels written on the fleshly tables of the heart. The day of judgment is a particular time, when God shall sit on his throne, and all appear before him; not the perpetual spiritual sentence pronounced in each human soul by the divine law. And so heaven is a place where there is to be some singing of psalms, and such amusements as are here considered proper in Orthodox families; hell, another place, where souls are shut up, to suffer from physical fire, or at least from some external infliction. The doctrine taught by the Saviour in the first twelve verses of his first sermon, that the humble, the generous, the merciful, are already blessed, and have heaven now, does not appear to be at all comprehended. That heaven and hell are in this world already; that truth, love, and use are its essence, whilst falsehood and selfishness are the essence of hell, — these, though rudimental facts of Christianity, are commonly considered mere mysticism. But those who do not see all this have not seen the kingdom of Heaven, and must be born again, into a new world of spiritual ideas, in order to see it.

The third and principal argument against the doctrine of everlasting punishment is, that it is *inconsistent with the Divine Love to his creatures.* It is impossible for God to manifest love to a human being by inflicting everlasting torment upon him. It cannot do him good, because, according to this theory, the period of probation is past, and he has no power now to repent. As far, therefore, as the man himself is concerned, it is gratuitous suffering, — torment inflicted

without any purpose. It cannot be said that God has any love for the soul which he is treating in this way. He has cast it off. To that soul, nevermore, throughout the ages of an everlasting existence, shall God appear as a friend, but always as an enemy.

We sometimes hear of a father who disinherits a child in consequence of some act of disobedience. In one of the most touching tragedies in the English language, a father refuses to forgive his daughter who had married contrary to his wishes. He leaves her to starve, and refuses to forgive her or to see her. No one approves of this conduct in the parent. But every Orthodox man, who believes in everlasting punishment, attributes an infinitely greater cruelty to God: infinitely greater, because the obstinacy of the human parent endures only during a short life, but the severity of God endures for ever.

The force of this objection is such, that Dr. Adams has felt obliged to add to his tract on "Everlasting Punishment" another tract upon the text, "God is love," endeavoring to show a consistency between the two. But he does this by substituting something else in the place of the last. It is curious enough, that a master in Israel should have written a tract upon the "love" of God, and should have substituted "benevolence" instead of it. In other words, instead of that fatherly love to every individual which is the essential fact revealed in the gospel, he gives us a general good-will toward the human race. Such a general benevolence he finds not inconsistent with the doctrine of everlasting punishment; for, if love be only general good-will, then, the greatest good of the greatest number being the object, there is nothing to complain of if a few are sacrificed for the sake of the rest. It is not, to be sure, easy to see how those who have safely reached glory, and are in no danger of relapse, can be benefited by the know-

ledge that their old neighbors and friends are in hell; but there may be some benefit which is not apparent. By quietly substituting, therefore, the idea of benevolence in the place of love, the difficulty may be evaded, which otherwise is unanswerable.

But what an entire confusion of ideas is this, which substitutes a general benevolence for a personal affection, good-will toward the race for love to the individual! It is, in fact, abolishing the idea of Father, and substituting that of Ruler. The kind ruler, actuated by benevolence, desires the good of all his subjects; but he does not love them as individuals. But the father loves the child with a wholly different feeling. The tie is personal, not general. It is one of mutual knowledge and mutual dependence. We cannot love one whom we do not know; but we can exercise benevolence toward him very easily. Benevolence depends wholly on the character of the benevolent person; but love is drawn out by the object loved. I do not love my child because I am benevolent, but because it is my child. The infant draws forth a host of feelings, before unknown, in the mother's heart. She does not love her infant because she is a benevolent lady, but because the infant excites her love. A man is benevolent toward the sufferers in Kansas, whom he has never seen; but he does not love them. He loves his wife, but is not benevolent toward her. Benevolence and love, therefore, are not only essentially different in their nature, origin, and manifestations, but so different as often to exclude each other.

Now, it has always been seen that God is benevolent. This is taught by natural religion. We see it in all the arrangements of Divine Providence. The infinitely varied provisions for the good of his creatures, the myriad adaptations by which their wants are met, are ample evidence of this. But Christianity comes to teach us something else,

— to teach us that God is our Father, and so to see in him benevolence swallowed up in love. God does not love his children because he is benevolent, but because they are his children. He does not love them for the sake of others, but for their own sake. His love does not depend upon their being good, pious, or Christian: it depends only upon the fact that they are his children. This is the doctrine of the prodigal son; in which wonderful parable it is more distinctly stated than in any other part of the New Testament. The doctrine there taught, that there is more joy in heaven over one sinner who repents than over ninety and nine just persons who need no repentance, is somewhat different from that other doctrine, that the redeemed in heaven look down with joy upon the sufferings of the damned below. This parable teaches that God has a personal, fatherly love toward the impenitent sinner who has gone away from him into a far country. The father's joy when his child returned is the evidence of the love which had continued in his heart while his child was absent from him.

This being the character ascribed by Christ to the Deity, we assert that it is wholly inconsistent with the doctrine of everlasting punishment as taught in the pamphlet before us. There are, it is true, many widely different doctrines to which the term "eternal punishment" is applied. Some of these may not be inconsistent with the love of God. Let us give some instances.

Some, by eternal punishment, intend the punishments of eternity, as distinguished from those of time. They mean spiritual punishment, as distinguished from temporal punishment. They mean the sufferings which have their root in the sight of eternal things, as distinguished from those which originate in the sense of earthly things, — sufferings which come to us from within, and not from without.

"Eternal," in this sense, describes the quality, and not the quantity, of the suffering; and, in this sense, eternal punishment is not inconsistent with the Divine Love. But this is not the sense which Dr. Adams intends.

Some mean by endless punishment, that, as long as men continue to sin, they will continue to suffer; that sin is eternally suffering. But this is not the sense which Dr. Adams intends.

And some say that they believe in eternal punishment: meaning thereby, that the consequences of sin are everlasting, — either positively, by leaving for ever some remorseful sorrow in the mind; or, negatively, by leaving men for ever lower down in the scale of excellence and happiness than they would otherwise be. But this is not what Dr. Adams means by it.

And some men believe in eternal punishment in the sense of a dark background to the universe, which will always continue, a shadow as permanent as light, — necessary for the full perfection and beauty of an infinite divine creation. Into this shadow man may for ever plunge; out of it he may for ever emerge: and it will always continue so to be. But this is not the view taken by Dr. Adams.

The view which Dr. Adams takes is of endless punishment inflicted as a consequence of temporal sin committed in this life. There will be no opportunity to repent hereafter, no pardon offered. There is nothing done by God, after this life, to save men. The Heathen who have never heard of Christ, unconverted infants, those who have been brought up in the midst of evil, and heretics who do not accept the theory of Calvin concerning Christianity, are to be tormented for ever in the other world. This view he thinks not only scriptural, but reasonable. It corresponds nearly to the human penalty of imprisonment for life; except that, instead of a few years of earthly life, it is a

never-ending existence; and, instead of simple imprisonment, it is imprisonment with torture added.

We are accustomed to complain of the "horrors of the Inquisition;" but wherein do they differ in principle from the doctrine of Dr. Adams? The inquisitors tortured men for heresy: Dr. Adams thinks that God will do the same. The power of the Inquisition, however, was limited, on the principle, *Dolor, si dura, brevis; si longa, levis.* But not so with everlasting punishment.

That this view is absolutely inconsistent with the fatherly love of God to every soul, is apparent. It would be impossible for a father to torment his child for ever in consequence of temporal sin. No earthly parent could be found cruel enough to inflict a million years of torture upon his child for each sin committed by him; but a million years for every sinful action would be but a trifling penalty compared with everlasting punishment.

As it is absolutely impossible to defend this doctrine on the ground of the fatherly love of God, it is defended by Dr. Adams and his companions on other grounds; namely, of the Divine Benevolence, and the duty of God as a Governor. The argument is this: If God was dethroned, all sorts of evil would ensue. But sin is always endeavoring to dethrone God: therefore it is his duty to use the most strenuous measures to prevent this result. These strenuous measures consist in the highest rewards offered to obedience, and the severest punishments threatened to disobedience. But no punishment is so severe as everlasting punishment: therefore the benevolence of God requires him to threaten it; and, if threatened, his truth requires him to inflict it. This is the sort of argument by which the doctrine is defended. Its fallacies are manifest. It is based on a sort of Manicheism, making evil a hostile power in the universe, which threatens the supremacy of

God. It makes God in danger of outward overthrow in consequence of the external assaults of sin. But we have always supposed that the essence of sin was the state of the heart, and the evil of sin to consist in the estrangement of the heart from God, and not in any danger that Omnipotence would be dethroned by it. Besides, though the fear of future punishment may restrain the outward act, it cannot change the heart; and cannot, therefore, remove the real evil of sin. Here is the fallacy of this whole argument.

Another weak point in the argument for everlasting punishment consists in the proof, that all opportunity for repentance is confined to this life. Only two or three texts are quoted in proof of this very important position. One is taken from the Book of Ecclesiastes, and declares, that, "in the place where the tree falleth, there it shall be:" of which there is no evidence that it has any relation to the subject; or, if it has, that it carries the least authority with it. Another passage asserts that "there is no work nor desire nor knowledge nor wisdom in the grave whither thou goest." But this would prove too much; for it would prove that there was no knowledge in the other life. Another passage, quoted by Dr. Adams from the Book of Revelation, says, "Let him that is unjust be unjust still;" from which it is inferred that men have no opportunity hereafter for repentance. But, as this is said to those who are in *this* world waiting for the coming of Christ, it also proves too much, if taken literally; since it would declare that men cannot repent even in this world. Such is the extremely slight foundation on which this essential part of the doctrine is made to rest. Never was there so weak a support for so important a position.

The arguments from reason, by which our writer supports this part of his doctrine, are all taken from the plane

of the lowest Naturalism. He thinks it reasonable that the Almighty should suspend the everlasting destiny of his creatures upon what they do or omit doing in this life, because men, in earthly transactions, adopt a similar principle. A railroad train is advertised to start at a certain hour. If we are there a minute too late, we lose our opportunity of going on an important journey. We think this reasonable: why, then, argues Dr. Adams, should we think it unreasonable for God to make us lose our chance throughout eternity if we do not take the opportunity during life? God has given us full notice, he says, of his intention; we have been duly notified; and, after due notice, it is thought reasonable, in earthly business transactions, for people to run their chance. A man may commit a crime in a minute, for which he is sentenced to imprisonment for life or to capital punishment. We think this reasonable: why should we think it unreasonable that God should send men to an everlasting hell in consequence of sin committed in a short lifetime?

All these arguments are fallacious, because they apply, to the Infinite, conditions belonging wholly to the finite; because they transfer to Him, whose ways are not as our ways and whose thoughts are not as our thoughts, the poor necessities of human ignorance and weakness. To those who reason thus, the Almighty may say, "Thou thoughtest me altogether such a one as thou thyself." It is because man is weak and ignorant that he is obliged to live under these limitations. If we were able to do differently, we should not make such severe consequences flow from human ignorance and weakness. We do such things, not because we think them absolutely just and good, but because we cannot help it. To argue, that, because it is reasonable for human weakness to do something which it cannot help, it is reasonable for Divine Omnipotence to

do an infinitely more injurious thing of the same kind, is to fly in the face of all logic and reason.

Men make a rule, that, if I am not at the station when the train starts, I shall lose my trip for that day. Yes; but suppose the rule should be, that, if I arrived a moment too late, I should be crucified. Suppose a father should give full notice to his children, that, whenever any of them mispronounced a word, he should be burnt alive. But it is easier, according to Dr. Adams's thory, for a child never to make a mistake, than not to commit the sins for which it is to be punished with everlasting torment. "What man among you is there, being a father," who would cause his children to come into the world exposed to such fearful risks; who would allow them to be born with constitutions tending inevitably to sin, the inevitable consequence of which, after a few short years of life, is never-ending torment, the only possible escape from which is salvation through a Being of whom the majority never heard, according to a system which the majority cannot believe, and by a process, which, except by a special help, none of them are able to accomplish? We should say, that *we* would not have children under these conditions. It were better that such children had never been born. If we then, being evil, would not subject our children to such risk, how much less would our Father in heaven do any thing of the kind!

The reply to such arguments, by those whom Thomas Burnet calls the "unmerciful doctors" and "ferocious theologians," is always the same. Because finite evil exists, and is not inconsistent with the divine plan, therefore infinite evil may also exist, and not be inconsistent with the divine plan. Because one may suffer for a time in this world, therefore he may be compelled to suffer for ever in the other world. It is assumed that there is no essential distinction between time and eternity, between finite and

infinite evil. Here is the immense fallacy of the argument. The difference is simply this: All finite *suffering*, however great, is as nothing when compared with everlasting happiness afterward; but all finite *happiness*, however great, is as nothing when compared with everlasting suffering afterward. If we deny, therefore, the doctrine of everlasting suffering, evil virtually disappears from the universe: if we accept it, good virtually disappears, as far as the sufferers are concerned. If all evil is finite, the goodness of God can be fully justified; but, if to any one it is infinite, no such theodicy is possible.

This is the fatal objection to the doctrine of everlasting punishment. It clouds the face of the heavenly Father with impenetrable gloom. It takes away the best consolations of the gospel. When Jesus tells us to forgive our enemies, that we may be like our heavenly Father, who sends his blessings upon the evil and the good, this doctrine adds, that God's character is thus forgiving only in this world; but that, in the other world, he will torment his enemies for ever in hopeless suffering. When we seek consolation amid the griefs and separations of this world by looking to a better world, where all tears will be wiped away, we have presented to us instead this awful vision of unmitigated horror. Instead of finite evil being swallowed up into infinite good, it darkens down into infinite woe.

Dr. Adams quotes Thomas Burnet, Master of the Charter-house, as a striking instance of one, who, though he denied or doubted this doctrine, admitted, nevertheless, that the Scriptures were probably against him. He quotes him correctly as saying, "Human nature shrinks from the very name of eternal punishment; yet the Scriptures seem to hold the other side." Though Dr. Adams gives the Latin, and refers to the page of the book, let us hope, for his own sake, that he quotes it at second-hand; which, as he twice

misspells the name, is not unlikely: for Dr. Burnet, so far from admitting that the Scriptures are "probably against him," concludes, after an examination of the leading passages, that they prove nothing certainly as to the eternal duration of future punishment. He quotes the passage in which the Jewish servant is said to become a slave *for ever*, — meaning till the year of jubilee; in which circumcision is called an *everlasting covenant*, — meaning that it shall be abolished by the same divine authority; in which the land of Canaan was given for an *everlasting possession* to Abraham and his seed, from which they have long since been expelled; &c. Dr. Burnet does, indeed, say that the Scriptures *seem* to favor the doctrine he opposes; but he then goes on to show that such is not the case. He also "awakens antiquity," and calls to his aid the merciful doctors of the early church (Justin Martyr, Jerome, the Gregories, &c.) to support his hope in a merely limited future suffering.

We will now consider the meaning of some of the texts usually adduced in support of this doctrine. Of these texts, there are some six or seven only upon which much stress is laid; and of these the principal ones are as follows: —

1. Matt. xviii. 8: "Having two eyes, two hands," &c., "to be cast into hell-fire," or "into everlasting fire" (*τὸ πῦρ τὸ αἰώνιον*) — (*τὴν γέενναν τοῦ πυρός*).

2. Matt. xxv. 46: "These shall go away into everlasting (eternal) punishment; but the righteous, into life eternal (*κόλασιν αἰνιον*) and (*ζωὴν αἰώνιον*). The same adjective is used in both places here, in the Greek; but our translators have seen fit to render it "everlasting" in the first place, and "eternal" in the second. There is no authority for such a different translation. The word *κόλασις*,

translated "punishment," occurs in one other place in the New Testament; this is (1 John iv. 18): "Perfect love casteth out fear, because fear hath torment." In this last instance, it is evident that the idea of punishment is not found; but only that of suffering. In the LXX. (Ezek. xiv. 3, 4, 7), it is translated "stumbling-block," and means, says Schleusner (Lexicon in LXX.), "all that is the source of misfortune or suffering." Donnegan gives as its meaning, "the act of clipping or pruning; *generally*, restriction, restraint, reproof, check, chastisement; *lit. and met.*, punishment."

The true translation of the passage, then, is:—

"These shall go away into the sufferings or punishments of eternity; and the righteous, into the life of eternity."

The simple, direct, and natural meaning, therefore, of this passage is, that, besides temporal joy and suffering, there is eternal joy and suffering: beside the joys and sufferings which have their root in time and in temporal things, there are joys and sufferings which have their root in eternity and in eternal things. In the twenty-fifth chapter of Matthew, the sufferings of eternity are described as following directly upon judgment, and as being its natural consequence. The judgment on each soul consists, according to this passage, in showing it its real character. Both the good and the bad are represented as needing such a judgment as this. Until the judgment takes place, men are described as being ignorant of the true nature of their own past conduct. They do not know their own good or their own evil: they do not understand themselves as they really are. They have done good and bad actions, but have not understood the value of those actions. They have not seen, that in every deed of charity, in every act of humble benevolence, they were helping Christ and his cause. They have not understood, that, by every selfish and cruel deed,

they were injuring their Master. But the judgment reveals all this to them, and lifts them immediately out of temporal joy and pain into eternal joy and pain. They rise out of temporal things into eternal things, and the new insight is to them a source of spiritual joy or spiritual suffering.

This is the natural meaning of the text. There is no idea conveyed, in either case, concerning the duration of suffering or joy: it is the kind of life, not the duration of life; the kind of suffering, not the duration of suffering.

This view becomes very evident, when we compare with this passage the other passages where the noun *αἰών* and the adjective *αἰώνιος* occur in the New Testament. The phrase "eternal life," as we know, occurs often in the New Testament, especially in the Gospel of John. Now, this term, "eternal life," usually means, not never-ending existence, nor never-ending happy existence, but a present spiritual state of the soul. Take a few instances of this: —

John iii. 36: "He that believeth on the Son hath everlasting life."

John iv. 14: "The water that I shall give him shall be in him a well of water springing up into everlasting life."

John vi. 47: "He that believeth on me hath everlasting life."

John xvii. 3: "This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent."

Gal. vi. 8: "Shall of the spirit reap life everlasting."

1 Tim. vi. 12: "Fight the good fight of faith; lay hold on eternal life."

In all these cases, "eternal life" evidently refers to the present religious state of the soul, not to any future out-

ward condition. It is an inward life which is described, not an outward one; a present life, and not a future one. When it is said (Rom. ii. 7) that God will give eternal life to those who, by patient continuance in well-doing, seek for glory, honor, and immortality, the meaning, surely, is, not that he will give them a life which cannot end, but rather that he will give them a life having a heavenly or spiritual nature. The spring of water in the soul, which Christ promises, wells up constantly into present spiritual joy; not into future, never-ending being.

In some instances, if *αἰώνιος* were translated "everlasting" or "never-ending," it would make such palpable nonsense, that our translators have been obliged to give it an entirely different rendering. Thus (2 Tim. i. 9; Tit. i. 2) we have the phrase *πρὸ κρόνων αἰωνιων;* which would be, literally, "before eternity," or "before everlasting time began," according to the common rendering. They have, therefore, translated it "before the world began." In the same way (Matt. xxiv. 3; 1 Cor. x. 11), they are obliged to change their usual rendering, or they would have to say, "So shall it be at the end of for ever;" or, "The ends of eternity have arrived."

Mark ix. 43–50, it is said that the "worm does not die" in Gehenna, and "the fire is not quenched." This, therefore, is thought to teach the doctrine of never-ending punishment hereafter; but this was a proverbial expression, taken from the Book of Isaiah.

Chap. lxvi. 24, the prophet says, that, in the times of the Messiah, all men shall come, and worship in the presence of Jehovah; and shall then go out, and look upon the dead bodies of the men who had transgressed against the Lord: "For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Our Saviour, therefore, is not making an

original doctrinal statement ; but he is quoting from Isaiah. Now, the passage in Isaiah refers, not to punishment of the soul hereafter, but to the destruction of the bodies of transgressors in the Valley of Hinnom. The fire and the worms in that valley were not everlasting in any strict sense. When Isaiah says, "Their worm shall not die, nor their fire be quenched," he expresses merely the utter destruction which would fall upon them. The fire and the worms of the Valley of Hinnom have long since disappeared; but, while the fire lasted, it was the emblem, to the Jews, of the destruction which was to fall upon those who resisted the will of Jehovah. But it is not to be supposed that the idea of eternity, which is not in the original image, should be added in the figure. The fire and the worms were to last in the Valley of Hinnom as long as there were idolaters to be punished for their idolatry; and so the spiritual suffering consequent upon sin lasts as long as sin lasts. Sin is perpetual misery ; conscience is a worm which never dies; bad passions are a fire which is never extinguished. This is the simple and natural meaning of this passage.

3. Matt. xxvi. 24. — In this passage, as it stands in our translation, Jesus says concerning Judas, "Woe to that man by whom the Son of man is betrayed! It were good for that man if he had never been born" (Mark xiv. 21). The argument is, that, if it were good for Judas not to have been born, it must be impossible that he should ever repent and be saved: because, if he should ever be saved, and his punishment should cease (though at ever so remote a period), it would be better for him to have been born than not to have been born; since there would remain an eternity of happiness to be enjoyed afterward. And, if this be true of Judas, it may be also true of others.

But, in reply to this argument, we say, —

1. The translation is doubtful. The literal translation is, "Woe to that man by whom the Son of man is betrayed! It had been good for him if that man had never been born." This is the literal rendering of the Greek; and the apparent meaning seems to be, "that it had been good for the Son of man if Judas had not been born." Jesus seems to say that it is a great woe to him, a great sorrow, to be betrayed by one of his own friends, by a member of his own household. It would have been good for Jesus, if this traitor, who was to wound his heart so deeply, had never existed.

2. But, retaining our present translation, the natural application of it is to this life. It means simply this: The earthly life of this man is an entire failure. His life is wholly thrown away. He had better never have been in the world, than to stand, as he will to all time, a monument of the basest treachery. The idea of the future life does not come in at all here.

We have thus gone briefly over some of the leading points of this discussion. Our objections have been taken from the Christian stand-point. We are believers in the divine humanity of the Lord Jesus. We are also believers in the full (though not infallible) inspiration of the New Testament. It is because Dr. Adams's system (so far as he has one) tends to rationalism, materialism, and infidelity, that we oppose it. We contend with him in the interests of belief, and by no means in those of unbelief.

Perhaps Dr. Adams will say (if he reads this article) that we have misunderstood him, misrepresented him, and possibly that we have abused him. Such is often the complaint of one frankly opposed and exposed by an honest criticism. Perhaps he will add, that our writing is beneath refutation, and that his friends have advised him to take no notice of it. Such is sometimes his custom,

when pressed by weighty, and possibly unanswerable, argument. But we may be permitted to say, that we have no desire to misrepresent or to abuse him. We hear that, in private, Dr. Adams is an amiable man, and much esteemed in the domestic circle. We should never wish to interfere with the smooth flow of his life, if he would abstain from printing what seems to us false and dangerous doctrine.

Perhaps, as a sufficient answer to all we say, he may declare us to be Abolitionists. That may or may not be; but not on that account do we criticize his theology. We have no grudge against him on account of his "Southside" book, bad as it was. We can now understand better why he should have written it. Do men gather grapes of thorns? A theology like his could scarcely result in any humane ethics. Not recognizing God (in any real sense) as a Father, he cannot regard man as a brother. In this sense, his proslavery and inhuman book was a prophylactic. It was an antidote to his theology, administered beforehand. It was an effectual *reductio ad absurdum* of his unchristian doctrines.

On the whole, one must feel, in reading these books and tracts, that Dr. Adams is much more to be pitied than to be blamed. Confined in the strait-jacket of an austere theology; steeped to the lips in Calvinism; working painfully all his life in sectarian harness; with an angry heaven over his head, and a ruined earth about his feet; his friends and neighbors dropping into hell by thousands every year; never having had any real sight of the blessed face of Jesus; having for them no hope full of immortality, but, instead thereof, a terror full of damnation, — even a kindly nature and an affectionate heart must suffer, be dwarfed and crippled.

It is not an agreeable task to refute such errors; but

believing them equally destructive, in their tendency, to piety and morality, — corrupting the Christian life at its centre, and weakening its chief source of power, — we feel it a duty not to be avoided. Advancing age does not make us conservative in regard to such doctrines. The longer we live, the more we see of their evil tendency. When young, we shrank from attacking them, fearing lest they might contain some truth beyond the range of our limited experience. But, having come to see wherein the essence of Christian truth lies in all varieties of pious experience, we know that this doctrine is an excrescence, weakening always the vital power of the gospel. It rests on custom, on cowardice, on the fear of change; not on any positive insight or substantial knowledge. But, as Tertullian declared of another doctrine defended by precedent, "Christ did not say, 'I am the Custom,' but 'I am the Truth.'"

The time will come in which the Christian Church will look back upon its past belief in this doctrine as it looks back now on its former universal belief in the duty of persecution, the primacy of the Pope, or the Atonement made by Christ to Satan. It will regard it with the horror with which it now regards its former universal conviction, that God was pleased when his children burnt each other alive for difference of opinion. We now shudder when we hear of "AN ACT OF FAITH," consisting in burning at the stake ten or twenty Jews and Protestants. Our children will shudder with a still more inward grief that we could make it *an act of faith* to believe that GOD burns millions of his own children in unquenchable fire for ever because they deny Calvin's view of the Atonement or the Church definition of the Trinity, or because of any possible amount of sin committed in this world.

MRS. JOHN W. SULLIVAN.

THE lady whose name stands at the head of the page died in Brookline, in the month of July, last year. For several reasons, we think it well to give a brief notice of this excellent woman, as we have noticed in former pages such persons as Mrs. Follen and Mrs. Fuller. Where a person is known in any way to the public, has a large circle of friends, has had peculiar mental or moral experiences, or is distinguished by any thing remarkable in character or in action, then, if the Christian element of faith and piety is strong, some notice of such a one is edifying. Mrs. Sullivan had many friends, and was widely known by her musical compositions and some popular lyrical poetry. We have, therefore, thought a notice of her character appropriate to our "Journal," especially as there is something significant and instructive in one of the last acts of her life; namely, her change of church-relations. A year or two before her death, Mrs. Sullivan and her daughter left the church of Dr. Kirk, of which they had been members for some years, and afterward united with the Church of the Disciples. The remarkable feature in this act was, that it was not in consequence of any change of doctrinal opinion, but because they felt themselves more at home in the latter place than in the other: the religious atmosphere in one place was better suited, in their judgment, to feed their religious nature, than that of the other. In consequence of this withdrawal, Mrs. Sullivan and her daughter were excommunicated by the Mount-Vernon Church; but they made no complaint, but bore it patiently, and found that it did them very little harm.

MARION M. DIX was the fourth daughter of Col. Timothy Dix. She was born in her father's house in Boscawen, N.H.; and in that wild and beautiful region she lived until the time of his death, growing up with that love of the beautiful in nature which was so strong a feeling with her through life.

At an early age she removed with her family to Littleton, Mass.; from which place she was married to Mr. John W. Sullivan, and came to live in Boston. During her early married life she often wrote articles of prose and poetry for the press, particularly for Buckingham's "New-England Magazine" and Mrs. Hale's "Ladies' Magazine." But it is by her talents as a musical composer and teacher that she is best known out of the immediate circle of her family and friends.

Dear as she was in those homes where she visited socially, — dear from her gentle sweetness, her ready sympathy, her quick perceptions of every thing beautiful and amusing; revered as she was in many a dark haunt of poverty and sickness, where her womanly tenderness and her frequent benefactions endeared her, — it is through her songs that she will be longest remembered. When the destitute families whom her charity never forgot are broken up; when the gay picture-books she always distributed at Christmas-time among all the poor children of her acquaintance are worn out and destroyed; when the little motherless one whom her kindness rescued from saddest want, and protected until she found for it a happy home, has lost all remembrance of other than its now luxurious surroundings; when the poor artists and exiles who found encouragement, hospitality, and aid from her, have joined her in the next world, — her "Blue Juniata" will still be sung and loved; "The Field of Monterey" will still bring tears to the eyes

of every soldier's wife and mother; and "Marion Day" and "Mary Lindsey" and "The Good Physician" will still be among the household favorites all over our song-loving land.

Her contributions to sheet-music are very numerous; and she has, within a few years, published two volumes of "Songs," — "Juniata Ballads" and "Bible Songs," — which have been very favorably received, and are now doubly valuable as her closing labors. As a teacher of music, both vocal and instrumental, of the piano and the guitar, she was very industrious.

When her husband's business and health obliged him to be absent in the Sandwich Islands for a protracted time, she removed to Parkersburg, Va., from her temporary residence in Marietta, O.; and there supported herself, and educated her three little children, by her exertions as a music-teacher. Very many in those places, as among us, retain a loving remembrance of that mother, sensitive as brave, gentle as patient, courteous, winning, uniformly careful of wounding the feelings of the lowest, slow to condemn the vilest or to abandon the least encouraging, self-distrustful but self-sustained, strong in faith and love and feminine endurance. She lived a pure, a peaceful, and a useful life, blameless and beloved as daughter, wife, and mother.

When, two years ago, came the terrible tidings of the death of her only and dearly loved son, she reaped some of the fruits of her unvarying kindness. All who knew her mourned with her, and did all that could be done to comfort her in her bereavement. But, though borne with Christian sweetness, the blow was one from which she never wholly recovered. Her sorrow, restrained and hidden, wore upon her health, and may have contributed to

the sudden development of that disease of the heart (long latent, perhaps) which ended her life, after six weeks of great suffering, July 16, 1860.

Mrs. Sullivan was a person of great sensibility, which, accompanied with a diffidence of her own powers which was quite too excessive, sometimes concealed from others the vigor and clearness of her understanding. People saw her poetic nature and her moral sensibility, but perhaps did not always notice that these were joined with a very sound and healthy intellect. Her judgments of character were quite acute and judicious. Although Orthodox in her opinions, and believing, upon the whole, in the common doctrines of the Trinity and the Atonement, she did not find herself edified by the preaching of those doctrines. The harsher administration of religion was unsuited to her nature, which needed love rather than fear. She was one of the sheep who know the Shepherd's voice, and follow him, and do not need to be driven before him. One would suppose that a case like this might have awakened the sympathies of a pastor, and that he would have said, "Go, then, where you can get the most good." Perhaps he did wish to say so; but the rules of the church were too inflexible to allow it. Mrs. Sullivan and her daughter first asked for a general dismission, with a recommendation to the church universal; but this was denied. After this, moving to Brookline, and thinking that they should probably attend the Episcopal Church, they received a letter of dismissal, addressed to the clerk of that body.

For it seems that it is the custom of the Orthodox Congregational churches, in dismissing their members, not only to give a letter of recommendation to a particular church, but to add another blank form, which is to be filled up and returned by the proper officer of the society which they join; thus: "Church A dismisses Brother X, with a letter of re-

commendation to Church B." When Mr. X joins Church B, the proper officer sends back the printed form, stating that fact. Then, and not before, Mr. X ceases to belong to Church A. In other words, no one who joins an Orthodox church can get out of it again, except by joining another. Such is Christian liberty in Massachusetts in 1860. Once a member of an Orthodox church, you must remain a member of one, or be excommunicated. You may change your religious opinions; or, without changing them, you may desire to join some other church, where you find nutriment better suited to the needs of your soul: but, unless that church is considered Orthodox, you are not allowed to do so. You can only go at the risk of being excommunicated. Such was the case with Mrs. Sullivan. The members of the Mount-Vernon Church felt very sorry at being obliged by their rules to cut her off: but they could not help themselves; for, instead of joining the church in Brookline, she deemed it her duty, in consequence of certain satisfactory reasons, to unite with another which they did not consider to belong to their fellowship; the reason being, as stated in the letter of the proper officer, that the church she joined was set down as Unitarian in the "Boston Directory." A more singular basis for an excommunication we can hardly conceive.

The sufferings of Mrs. Sullivan during her last illness were very great. For many weeks she was in almost constant pain, sometimes in great agony; but, during all this, her religious faith and hope expressed themselves continually in the most striking utterances. She constantly felt the presence of the Saviour, and her bedside seemed attended by angels. The record of her conversations during these weeks of terrible pain, kept by her husband, would, were we permitted to quote it, show a singularly heavenly frame of mind.

ST. AUGUSTINE'S EXPLANATION OF JOHN XVII. 5, "GLORY OF CHRIST BEFORE THE WORLD WAS," THE SAME AS THAT OF UNITARIANS.

By George R. Noyes, D.D.,
Hancock Professor of Sacred Literature, Harvard University.

The interpretation of John xvii. 5 and 24, which is given by Lardner and others, has sometimes been stigmatized the *Socinian* interpretation, and a wresting of Scripture in the interest of a system. I send you, therefore, the exposition of these verses by theologians of no less eminence than St. Augustine and John Calvin; not because it is clearer or unsupported by better arguments than when given by Unitarians, but in order to show that it is dictated by no sectarian bias. Were it not for making the article too long, I might have sent you Calvin's explanation of the verse, "I and my Father are one," and other similar declarations in the tenth and seventeenth chapters, which is precisely the same as that given by Unitarians; but this will suffice at present.

St. Augustine's explanation of John xvii. 5.

"What he says just before — 'And now glorify me' — has a bearing on this clause: that is, as *then*, so also *now*; as then by predestination, so also now by performance. Do in the world that which was with Thee *before* the world; do that in time which Thou didst decree before all time. Some have understood this prayer as if the human nature, which was assumed by the Word, was to be changed into the Word, and man be changed into God; nay, if we consider their opinion more carefully, that the man should *perish* in God. For no one would say, that, by that change of the man, either the Word of God was doubled or in-

creased, or that that which was formerly one became two, or that greater which was before less. Moreover, if the human nature, being changed into the Word, was to become as great as the Word of God was, and what it was, where would be *the man* if he did not perish?

"But to an opinion so inconsistent with the truth we are not driven, if, when the Son says, 'And now, Father, glorify me with thyself with the glory which I had with thee before the world was,' we understand him to mean the predestination of the glory of the human nature which is in him, which, from mortal, was to become immortal with the Father; and that that act had been already done by predestination before the world was which should in its own time be done *in* the world. For if the apostle has said concerning us, 'As He hath chosen us in him before the foundation of the world,' why should it be thought inconsistent with truth to maintain that the Father then glorified our Head when he chose us in him to be his members? for we were chosen in the same way in which he was glorified. Before the world was, we did not exist; nor did the Mediator between God and man, the man Christ Jesus, exist. But He, who by him, as his Word, made the things which were to be, and calls the things which are not as if they were, — even God the Father, — glorified him for us before the foundation of the world, if then he chose us in him.

"Perhaps some may hesitate to call *him* predestinated, because the apostle seems to say this of us only, that we may be conformed to his image: as if any one, who has regard to the analogy of faith, would deny that the Son of God is predestinated, who will not also deny that he was a man. True, he was not predestinated in so far as he was the Word, — God with God; for how could he be predestinated, since he was already that which he had been, — eter-

nal, without beginning and without end? But that which as yet did not exist was to be predestinated, so that, in its own time, it should so be as it was predestinated to be before all time. Whoever, therefore, denies that the Son of God was predestinated, denies also that he was the Son of man. But, on account of the contentious, let us also hear the apostle in the beginning of his Epistles; for in his first epistle (that to the Romans) he says at the beginning, 'Paul, a servant of Jesus Christ, a called apostle, separated to the gospel of God (which he had before promised to his apostles in the Holy Scriptures), concerning his Son, who was made to him of the seed of David according to the flesh; but was predestinated the Son of God in power, according to the Spirit of holiness, by his resurrection from the dead.' According to this predestination, then, he was glorified before the world, that his glory might be, from or after the resurrection of the dead, with the Father, at whose right hand he sits. When, therefore, he saw that the time of his glorification had now come; that what had already taken place *in predestination* might now take place in *bestowal*, — he prayed, saying, 'And now, Father, glorify me with thyself with the glory which I had with thee before the world was.' As if he had said, 'The time has come when I, living at thy right hand, should receive the glory which I had with thee; that is, the glory which I had with thee in thy predestination.'" — *In Johannis Evang. Tr.* cvi.

In conformity with this explanation is that of verse 24, "For Thou lovedst me before the foundation of the world;" which verse St. Augustine explains as meaning, "He loved *us in him* before the foundation of the world, and then did predestinate what he would do in the end of the world." — *In Johan. Tr.* cxi. In conformity with this is Calvin's explanation: "This also agrees far better to the

person of the Mediator than to the naked divinity of Christ. It is harsh to say that the Father loved his own wisdom. But the context prevents our adopting the latter meaning. There can be no doubt, that when Christ prayed, in a former verse, that the apostles might be with him where he was, and might behold the glory of his kingdom, he spake as the Head of the church, as he was. In this verse, he says that the love of the Father was the cause of this glory of his kingdom. Hence it follows that he was loved [before the world was,] inasmuch as he was predestinated to be the Redeemer of the world." — CALVIN *ad locum.*

CHRISTIAN UNIONS.

To the Editor of the Monthly Journal.

YOUR suggestions for the establishment of Christian Unions, under the auspices of the American Unitarian Association, are worthy of particular attention, and should be put into practical operation. To this end, I herewith send a brief form of a Constitution for such bodies. This form will answer for either large or small Unions, but is more particularly adapted to neighborhoods where the Liberal Christians are few and have no regular society. The provision requiring at least one meeting to be held on each sabbath is designed to promote the usefulness of the Unions, and also to make them grow into permanent Liberal churches.

The establishment of such Unions is an important preliminary to systematic missionary action on the part of the Unitarian Association.

Some of these Unions might, perhaps, have ample pecuniary means, and yet be small in numbers; requiring, consequently, only occasional lectures or sermons from the agents of the Association.

Others might be large in numbers, but deficient in means; requiring, therefore, contributions in books, as well as frequent visits from the agents.

A large portion of the Liberal Christians in this country are scattered, away from the Liberal churches; and if the formation of such Unions shall aid in bringing them more frequently together, and also into more sympathetic relations with the American Unitarian Association, then a great and good work will be initiated.

W. H. W.

CONSTITUTION.

Article I. — Name.

This society shall be called "The Christian Union of . . . . ."

Article II. — Objects.

The purpose of the Union shall be the religious, moral, and intellectual improvement of the members, and the promotion of pure Christianity.

Article III. — Membership.

Any person desirous of co-operating in the objects of the Union may become a member upon signing the Constitution in the presence of one of the Directors, and upon paying the dues.

Article IV. — Dues.

§ 1. The annual dues shall be . . . . dollars, payable semi-annually in advance.

§ 2. Members whose dues are in arrears three months shall forfeit membership, unless, by reason of their absence or inability, the Directors waive or postpone such forfeiture.

Article V. — Officers and their Duties.

§ 1. The officers of the Union shall consist of a Chairman, Vice-Chairman, Corresponding Secretary, Recording Secretary, and Treasurer, who together shall constitute a Board of Directors. All of the officers shall be chosen annually by ballot, and hold their offices for one year, or until others are elected.

§ 2. The duties of the officers shall be such as usually pertain to their respective offices. The Board of Directors shall meet within one week after their election, and shall hold regular monthly meetings thereafter. Special meetings of the Board may be called at any time by the President, or any three Directors. The Corresponding Secretary of the Union shall serve as Secretary to the Board.

§ 3. The Board shall have general charge of the affairs and interests of the Union. They shall provide a suitable place of meeting, and cause the same to be properly furnished, warmed, and lighted; and institute and superintend such public exercises as will, in their judgment, promote the objects of the Union.

§ 4. The Chairman shall, at the annual meeting, present a Report of the condition and prospects of the Union. The Corresponding Secretary shall present a similar Report, semi-annually, to the American Unitarian Association; which Report shall include a list of the officers.

§ 5. The Treasurer shall have charge of the Constitution, receive the signatures of members, and collect the dues. He shall present to the Board a quarterly report, showing

the condition of the finances. No bills shall be paid by him without the approval of the Chairman, or a majority of the Directors.

Article VI. — Vacancies.

Vacancies occurring in any of the offices shall be filled by vote of the Union; and the officers so chosen shall hold their offices until the next succeeding annual election.

Article VII. — Committees.

The Board of Directors may appoint committees, charged with the execution, under the direction of the Board, of any duties devolving upon the Directors. Committees may also be appointed by the Union, whenever occasion requires.

Article VIII. — Meetings.

At least one public meeting of the society, of a religious character, shall be held on each sabbath. At such meeting, a sermon or lecture shall be delivered or read, or a conference, or Sunday school, be held. The Directors may call such other religious meetings as they deem to be requisite and proper. The annual meeting, for the choice of officers and other business, shall be held on the . . . . day of . . . . . in each year. Other business-meetings may be called by the Chairman or Directors, or any five members.

Article IX. — Debts.

No member or committee shall have power to contract any debt in the name of the Union, except by a vote of the Board of Directors; and the Directors shall have no authority to contract debts exceeding the annual income, except by a vote of the society.

Article X. — Discipline.

Any member may, after a fair trial, be suspended or expelled by a vote of two-thirds of the members present at a special meeting.

Persistent violation of the Constitution, or Rules of Order, shall be sufficient ground for suspension or expulsion.

Article XI. — Expression of Opinion.

At any conference, or meeting for discussion, each member shall be allowed the freest expression of opinion compatible with courtesy and the Rules of Order; but no vote shall be taken at any meeting upon any theoretical question, nor upon any subject except the practical or business affairs of the society.

Article XII. — Order of Proceedings.

Rules of Order may be made by the society, regulating the proceedings at the meetings; and, until so made, the Directors shall prescribe and enforce such rules as they may deem to be necessary. The Chairman or Vice-Chairman, or one of the Directors, shall preside, or the Directors shall appoint a leader to preside, at any conference or similar meeting. The speakers at such meetings shall be limited to fifteen minutes each; but may, by unanimous consent, be permitted to continue. Any person not a member may be allowed to speak by request of the presiding officer or leader. All personal invective, and whatever is calculated to excite animosity, shall be out of order.

Article XIII. — Amendments.

This Constitution shall not be altered or amended, except by the vote of two-thirds of the members present at a meeting specially called for the purpose, upon a notice of not less than fourteen days.

BOOKS AND PAMPHLETS RECEIVED

Since our last Notice.

Ninth Report of the Unitarian Mission in India for 1859 and 1860. Calcutta.

Truth not to be Overthrown or Silenced: a Sermon preached at Dorchester, Sunday, Jan. 27, 1861, by NATHANIEL HALL.

Secession, Concession, or Self-possession: Which? Walker, Wise, & Co. Price 15 cents.

Tracts for the Times. American Dangers and Duties. By Rev. A. D. MAYO, Albany.

Ecclesiastical Excommunications: a Sermon by WILLIAM H. FISH, Cortland, N.Y.

Annual Report of the Board of Managers of the Temporary Home for Children, No. 24, Kneeland Street, Boston.

A Few Suggestions on the Personal-liberty Law, &c. By Hon. B. F. THOMAS.

Elsie Venner: a Romance of Destiny. By OLIVER WENDELL HOLMES, author of "The Autocrat of the Breakfast-table," &c. In two volumes. Boston: Ticknor & Fields. 1861.

The Church Monthly. Vol. 1, January, 1861, No. 1. Editors, Rev. GEORGE M. RANDALL, D.D., and Rev. F. D. HUNTINGTON, D.D. Boston: E. P. Dutton & Co.

The Life of Trust: being a Narrative of the Lord's Dealings with George Müller. Written by himself. Boston: Gould & Lincoln. 1861.

The Romance by Dr. Holmes, published by instalments in the "Atlantic," and now republished in two duodecimo volumes, differs from most serials in this, that it seems more like a whole. Serials tend in their organization to one radical disease. Their original sin is the want of unity. Every number must be a whole in itself, it must have its own special interest, its peculiar sparkle, or the reader is disappointed: he lays down the magazine, saying, "The number this month is not as good as usual." The unity of such a story is not therefore organic, but mechanical; not of growth, but of juxtaposition. It is not the

unity of a rose or a statue, but that of a nosegay or necklace. In all higher unity, there are parts, which, separated from the rest, are unintelligible and uninteresting. If one were to look at the statue of the Apollo in monthly *livraisons*, — the upper part of the head in January, the lower part in February, the right arm in March, — not only would he get no idea of the living unity of that immortal work, but probably these separate parts would not be strikingly interesting. The schoolboy who reads the "Iliad" fifty lines a day, or the Christian who reads the Book of Job a chapter at a time, sees neither the beauty of the parts nor the sublimity of the whole. Great works like the "Divine Comedy" of Dante, the "Fairy Queen" of Spenser, and the "Paradise Lost" of Milton, suffer much from the piecemeal way in which they are commonly read. But each flower in a bouquet, each pearl in a necklace, is a pretty thing by itself. For this reason, the unity of a serial must be that of the lower kind. If it has any unity at all when collected into a volume, it is fortunate. Too often it is tumbling to pieces, dislocated in all its joints, having a distorted nose, though with beautiful eyes and jet-black hair, like Horace's statue in "The School of Gladiators." The parts are elaborated; but the artist fails in producing a whole.

> "Infelix operis summâ, quia ponere totum
> Nesciet."

"Uncle Tom's Cabin," an exceptional work in all other respects, was also exceptional in this, — that, intensely interesting as was each weekly number in the "National Era," it became still more interesting when published as a whole. But this unity came from some special inspiration.

We therefore award no small praise to "Elsie Venner" in saying, that those who have read it with interest in the "Atlantic" will read it with still more interest in these volumes. The reason is partly the same as that of the unity in "Uncle Tom." Each has a purpose beyond that of amusement, and this purpose is the magnet which polarizes all the details. With all the wit of the book, it has a serious aim; viz., to show one of the limits of human responsibility. The leading character has an alien element in her blood, infused before birth, which affects her whole moral character, yet for which she can in no wise be held responsible. Such an extreme case shows us the principle which can be applied to others. It is the contribution of a medical student to ethics and theology. Based on undoubted facts in nature, it teaches us not to judge ourselves or others uncharitably. And, if to lose faith in one's self and others is dangerous, the lesson of this book may be very necessary.

We are pleased to see the new *Monthly*, edited by Dr. Randall and Dr. Huntington. It promises to be earnest and readable.

We trust it will have also the spirit of Christian courage and Christian freedom.

Of course, it is to be the *Church* Monthly. The idea of Church will naturally be very prominent in it. On the first two pages, we find the name of *Christ* mentioned *five* times, and the word *Church* mentioned *twenty-four times*. We suppose that this same proportion will hold through the number. This is natural; since, according to the theory of the Churchmen, while Christ is the only way to God, the Church is the only way to Christ. The chief danger is of losing sight of the end in the means. Let us hope that our brethren will avoid this error.

The second article in this number, called "The Living Church," is a good sign of what is to come. It is a very manly and able appeal in behalf of the substance of religion as against the mere form, the kernel of Christianity as being the essential thing. This article may be read with advantage by those of all sects. It sounds a little like a part of one of Brother Huntington's sermons; and, if it is, we assure him that it is liberal enough for us, and that, thus far, his Trinity does not appear to have injured him essentially.

The article on "Recent Inquiries in Theology" accuses Dr. Hedge and the "Christian Examiner" of "want of candor," of "disingenuousness," of being "unscrupulously ready to grasp at the aid of any prop," of introducing the book "under false colors," because the writers of the Essays are called "eminent divines" of the Church of England. "A divine," according to the common understanding of that term, means a clergyman. Several of these gentlemen are clergymen in orders in the Church of England; they are therefore, strictly and literally, "divines." That they are "eminent" this writer testifies of his own knowledge. He therefore brings a charge of want of truthfulness against the "Examiner" and against Dr. Hedge, of which charge his own article is a sufficient refutation. The writer of this article is said to be a gentleman whose own antecedents and present position do not make it in good taste for Dr. Huntington to put him forward as an accuser of the character of his former friends and associates.

We are pleased to see that the "Church Monthly" takes a different view of Mr. Mansel's book on "Limitations" than was taken by Dr. Huntington himself in his sermon on the Trinity. In a note to that sermon, he speaks of Mr. Mansel's "demonstrations of the general (?) principle, that the human consciousness is unequal to the speculative conception of a Being at once absolute, infinite, and personal;" but in his "Monthly" it is asserted that Mr. Mansel's position, that there can be no positive science of speculative theology, is "wholly erroneous and untenable."

Mr. Hall, of Dorchester, has preached, and by request of a number of his parishioners has printed, a sermon on "*Truth not to be Overthrown or Silenced.*" It is a generous and strong defence of the freedom of speech: timely, because uttered at the moment when an attempt had just been made to silence unpopular opinions; manly, because spoken before many persons who did not sympathize with it.

Müller's *Life of Trust* is the account of a man who relied on God, and so was able to do a great and wonderful work, — raising and distributing some $500,000 for missions, Bibles, and orphans, without any of the usual means and agencies. It is a book full of suggestion and of good sense, and ought to be in every parish library, Unitarian or Trinitarian.

INTELLIGENCE.

THE Fiftieth Anniversary of the dedication of the Hollis-street Church, Boston, was celebrated on Thursday, Jan. 31. Rev. Charles F. Barnard commenced the services by reading appropriate selections from the Scriptures. A prayer was then offered by Rev. F. H. Hedge, D.D., of Brookline; and addresses made by Rev. E. S. Gannett, D.D., of the Federal-street Church; Rev. E. E. Hale, of the South Congregational Church; and Rev. John Weiss, who has for the present the supply of the pulpit. A letter was also read from Rev. T. S. King, the pastor of the church, now absent in San Francisco, Cal.

THE Church in Greenfield, Mass., which has been closed several months for enlargement and repairs, was opened for public worship a few Sundays since; on which occasion an appriate sermon was preached by the pastor, Rev. John F. Moors. Sixteen new pews have been added; making sixty-eight in all, capable of seating some three hundred and fifty persons. The alterations have been made at an expense of about three thousand dollars.

REV. JOHN K. KARCHER, formerly of Philadelphia, has taken charge of the Society in Toronto, Can., for one year.

REV. HENRY STONE, having finished his engagement of three months with the Society in Fond du Lac, Wis., has been invited to remain with them for a year; and has accepted the invitation.

MR. BENJAMIN H. BAILEY has accepted the call of the Society in Dedham, Mass.; and will be ordained Thursday, March 14. Rev. Dr. Francis, of Cambridge, will preach the sermon.

REV. EDWARD BARKER, formerly of Dover, Mass., has been invited to supply the pulpit of the Society in Charlestown, N.H., for three months.

REV. AUGUSTUS STEINHART, until recently connected with the Baptist denomination, has been invited to take charge of the Unitarian Society in Toledo, O.; and has entered upon his duties.

REV. WILLIAM D. HALEY preached his farewell sermon, as pastor of the Society in Washington, D.C., on Sunday, Feb. 3.

MR. WILLIAM H. SAVARY, a graduate of the Cambridge Divinity School in the class of 1860, has received a call from the Society in West Newton, Mass., to become their pastor.

REV. WILLIAM R. ALGER, of Boston, has been chosen to preach the Annual Election Sermon before the Legislature, next year.

ACKNOWLEDGMENTS.

1861.			
Jan. 21.	From	Rev. A. A. Livermore's Society, Yonkers, N.Y., for Monthly Journals	$20.00
" 22.	"	Rev. J. K. Hosmer's Society, Deerfield, for Monthly Journals	21.00
" "	"	Rev. John Murray's Society, Northfield, for Monthly Journals	11.00
" "	"	Lemuel Brackett, Esq., of Quincy, to make his pastor (Rev. J. D. Wells) and himself life-members	60.00
" 23.	"	Hawes-place Society, South Boston, for Monthly Journals	37.00
" "	"	Rev. E. H. Hall's Society, Plymouth, for Monthly Journals	22.00
" 24.	"	Rev. S. J. May's Society, Syracuse, N.Y., for Monthly Journals	20.00
" 25.	"	Rev. W. G. Babcock's Society, Scituate, for Monthly Journals, additional	2.00
" 26.	"	Rev. E. B. Willson's Society, Salem, for Monthly Journals	43.00
" "	"	Mr. B. F. Stamm, as a donation	1.00
" 28.	"	Society in Dedham, as a donation	27.25

1861.				
Jan.	29.	From	Rev. S. W. M'Daniel, on account, for books	$5.00
"	"	"	Second Society, Brooklyn, N.Y., for Monthly Journals	25.00
"	"	"	Rev. Seth Chandler's Society, Shirley, for Monthly Journals	11.00
"	30.	"	subscribers to Monthly Journal in West Church, Boston	25.00
"	31.	"	Society in Marlborough, for Monthly Journals	12.00
"	"	"	sale of Tracts	16.07
"	"	"	scattered subscribers to Monthly Journal in January	173.19
Feb.	1.	"	Rev. C. Lincoln's Society, Hingham, for Monthly Journals	8.00
"	2.	"	Society in Warwick, for Monthly Journals	8.00
"	4.	"	Rev. S. R. Calthrop's Society, Marblehead, for Monthly Journals	17.00
"	"	"	"Ladies' Mite Society," Marblehead, as a donation	20.00
"	"	"	Rev. Amos Smith's Society, Belmont, — for Monthly Journals $12.00 as a donation 9.78	21.78
"	5.	"	Society in Deerfield, for Monthly Journals, additional	3.00
"	"	"	First Society in Hingham, for Monthly Journals, additional	1.00
"	"	"	Rev. E. M. Wheelock's Society, Dover, N.H., for Monthly Journals	16.00
"	"	"	Miss L. E. Penhallow, for Kansas Mission	1.00
"	"	"	Rev. Horatio Wood, for Kansas Mission	2.00
"	6.	"	Miss E. P. Sever, for books to be sent to Rev. C. H. A. Dall	5.00
"	"	"	Rev. Calvin S. Locke's Society, West Dedham, for Monthly Journals	14.00
"	9.	"	Rev. G. M. Bartol's Society, Lancaster, for Monthly Journals	17.00
"	11.	"	Rev. Ed. J. Young's Society, Newton Corner, for Monthly Journals	55.00
"	"	"	Rev. J. T. G. Nichols's Society, Saco, Me., for Monthly Journals	36.00
"	12.	"	Rev. Charles H. Wheeler's Society, South Danvers, for Monthly Journals, additional	2.00
"	"	"	Dr. Miles Goodyear, Cortlandville, N.Y., as final payment on his life-membership	5.00
"	13.	"	Augustus Story, Esq., of Salem, for India Mission	25.00
"	14.	"	a friend, to make Dr. A. Sumner Haskell, of Hillsborough, Ill., a life-member	30.00
"	15.	"	Mason-street Church, of Brunswick, Me., for Monthly Journals	10.00
"	16.	"	subscribers to Monthly Journal in New Orleans, La.	7.00
"	"	"	Rev. Dr. Briggs's Society, Salem, for Monthly Journals, additional	2.00
"	"	"	Rev. J. C. Parsons's Society, Waltham, for Monthly Journals	53.00
"	18.	"	Rev. Jonathan Cole's Society, Exeter, N.H., for Monthly Journals	12.00
"	"	"	Rev. E. G. Adams's Society, Templeton	50.00

THE

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THE ORTHODOX DOCTRINE OF EVERLASTING PUNISHMENT. — No. II.

Review of Dr. Joseph Thompson's book on "Love and Penalty; or, Eternal Punishment consistent with the Fatherhood of God."

IN our last number, we examined at some length the common Orthodox doctrine of eternal punishment, especially as set forth by Dr. Adams of this city. We now propose to add some remarks upon a recent work by Dr. Thompson of New York, a zealous and favorite disciple of the late Dr. Taylor of New Haven. This book, the title of which is "Love and Penalty," consists of nine lectures delivered in the Broadway Tabernacle, and printed at the request of forty-three men who listened to the lectures, and wished to have them printed, because they say that these lectures contain the best "refutation" of some "sophistical views" which they think have been lately advanced "in some popular monthlies and by some leading men." We do not observe the name of any woman signed to this letter. Possibly, however, in Dr. Thompson's church, women are not expected to sign letters, any more than to speak. There is no table of contents

nor any index to this volume. We will, therefore, give the subjects of the lectures and their contents, before proceeding to an examination of them.

The subjects of the lectures are, "Divine retribution argued from the constitution of the human mind; future retribution argued from the course of Providence in this world; future retribution argued from the Fatherhood of God in Christ; future retribution argued from the demerit of sin; no future probation revealed or probable; the immortality of the soul; eternal punishment a doctrine of the Bible; punishment, not annihilation, the future portion of the ungodly; the paternal character of God a pledge that he will punish sin."

With the contents of some of these chapters we have nothing to do. All the arguments for retribution, derived from the nature of God, the nature of man, the course of Providence, the demerit of sin, have for their object to prove what all Christians fully believe. Unitarians and Universalists, Theodore Parker and R. W. Emerson, teach retribution, present and future, with a force which leaves little need of additional arguments from Orthodoxy. They teach a perfect and inevitable retribution, proceeding both from the truth and goodness of God, by means of which every man reaps as he sows. Orthodoxy, they complain, teaches no such full and perfect retribution. All that part of this volume, therefore, which is intended to show the probability of retribution, is wasted, so far as any opposers are concerned. In this part of his book, Dr. Thompson fights as one who beats the air. He is very zealous to disprove that which no one asserts, to prove that which no one denies, and to show the folly of a position which no one assumes. A large part of his book is thus occupied; and this seems to be the part in which the signers of the letter are particularly interested, and for the sake of which they

wished to have it published. They say, "We cannot withhold the expression of our appreciation of the series of sabbath-evening discourses, delivered by you, on *the future punishment of the wicked, as consistent with the paternal character of God.*" Now, that the future punishment of the wicked is consistent with the paternal character of God, is the very thing for which we all contend.

The confusion referred to runs through the whole book; and perhaps there is no better illustration than this volume presents, of that logical fallacy which is called "the irrelevant conclusion." This fallacy consists in proving one thing, and making men think you have proved another. Dr. Thompson's hearers saw that he proved future retribution, and thought that he proved eternal punishment. We do not suppose that he intended to sophisticate them: the difficulty seems rather to be, that he has sophisticated himself. The *ignoratio elenchi* is in his own mind. He thinks, because he sees penalty, that he has seen vengeance; that, because he has established retribution, he has demonstrated everlasting punishment.

A reasoner has, no doubt, a perfect right to try to prove two distinct and independent propositions; but he must keep them distinct and independent, and not pretend to be proving one when he is proving the other. He has also a perfect right, if he desires to establish one proposition, to prove another, as the first step toward it; but he has no right to assume or imply that he has made out one of his points, when he has only shown the probability of the other.

Now, our author (p. 19) declares that he has one object; viz., to show the truth of the doctrine of everlasting punishment. He says, "It will be the aim of this series of lectures to show that *the doctrine of the eternal punishment of the wicked is in entire harmony with the paternal*

character of God." He then proceeds to give the substance of his argument, under eight heads. Six of these only prove future retribution, and only two of them have any direct bearing upon the main question. Yet, through all of them, there runs a quiet assumption, that they are bearing directly on the main question. This is the radical sophism of the whole volume. We may see this more plainly by analyzing some of his chapters.

His first position is this, in Lecture I.: "Our own nature, which is appealed to as refusing to recognize the attribute of punitive justice in a God of love, in fact demands this attribute, as essential to the moral perfection of the Deity; an attribute without which he could not command the confidence and homage of his intelligent creatures."

Before attempting to demonstrate any theorem, it is important to define its terms. An accurate definition at first of what we wish to prove would often make a long discussion unnecessary. What is meant by the "*attribute of punitive justice*"? Does it mean that God's nature is such that he causes happiness to flow from goodness, and suffering from wickedness, in the constitution of the universe? If this is meant, Dr. Thompson will find no one to oppose him; for all this can take place in perfect accordance with Divine Love to the sinner himself. What he *needs* is suffering: this is the way by which he is to be cured of that sin which is a greater evil than suffering. Or does the author mean, by "punitive justice," some attribute of the Divine Nature which finds pleasure in punishing the sinner, without regard to any good which is to come from it, either to him or to any one else? Apparently, this last is what he means; for he goes on to quote from Pagan authorities and Pagan religions, to show that conscience in man requires that the wicked should be punished, without any regard to any good to result from it. But

these authorities only show, that, in the one-sided action of man's nature, the sense of justice acts independently of love. What Dr. Thompson has undertaken to show is, that it can act in God in harmony with love. In man, conscience produces hatred of sin, without regard to the good of the sinner; but the Divine Conscience acts in no such one-sided way. "Mercy and truth meet together; righteousness and peace kiss each other." The law is vindicated and the sinner benefited at the same moment.

The atonement of Christ, objectively considered, consisted exactly in this, that he showed a perfect reconciliation, in his own life, of God's hatred to sin, and love to the sinner. No one was ever so averse from sin, no one was ever so in sympathy with the sinner, as Jesus. The power of his life, death, and higher life, lay in this union of holiness and love. This was the objective atonement in Christ, and in this he was God manifest in the flesh. He who has seen him has seen the Father. The Christianized conscience, following Christ, pities the sinner, while it abhors the sin. Christian legislation lays aside the vindictive tendencies of natural law, and seeks at the same to destroy evil, to protect society, and to reform the criminal. From this gospel view our author remands us to Paganism, and to the dicta of the natural conscience in unregenerate man. These testimonies only show, that conscience, in its unregenerate state, demands that the sinner be punished; and does not care whether that punishment does him good or harm, makes him better or worse. But conscience, when Christianized, does care: it wishes to save the sinner, while it punishes the sin. As far as the natural conscience goes, it speaks truly in saying that evil should follow sin. But why it should follow it, and what shall be the result, it does not say. That was left to Christ to reveal.

Dr. Thompson himself bears witness, unconsciously, to the truth of this distinction. Along with his testimonies from the Heathen conscience, he gives us two testimonies from the Christian conscience. The one is his own feelings on seeing a woman carried to the Tombs. He says he felt sympathy for her, and would fain have saved her from that shame, while he wished her crime to be punished. The other is the testimony of Dr. Bushnell, that the "necessary reason" why wicked people, remaining wicked, should not be in heaven, is, that it would destroy the happiness of heaven. These two Christians, therefore, have consciences which do not testify to punishment proceeding from naked, arbitrary, and vindictive law, such as the Pagan conscience accepts; but punishment having a reasonable end, a benevolent purpose, and accompanied with sympathy for the sinner.

In the second lecture there is nothing to be answered. It is merely a statement that suffering comes in this world to men providentially, and that its object is "punitive." Using the word in the sense given above, we agree with our author, that much present suffering is punitive; while some is for warning, some for discipline, and all for good.

Nor is it necessary that we should say any thing about the third lecture, so far as it refers to God's judgments upon Israel; since these were all for educational purposes, intended to discipline their characters, destroy idolatry, and make the people fit for Christ's coming.

The fourth position is, that Christ himself "*teaches that God will punish the wicked in a future world.*" This, also, we fully believe; and we cannot see that God's love can do any thing better for the wicked than this. God punishes in the other world, as in this world, not for his pleasure, but for our profit, that we may be partakers of his holiness.

The next position of Dr. Thompson is, however, so extraordinary, that it needs more consideration. His fifth proposition is this: "*The high and sacred Fatherhood which the gospel reveals is a Fatherhood in Christ towards those who love him, and not a general Fatherhood of indiscriminate love and blessing for the race.*"

A certain want of logical clearness in our author's mind appears in the very statement of this proposition. He joins together a positive and a negative, which have no antithetical relation. We entirely agree with him, that the Fatherhood of God is *not* one of *indiscriminate* love and blessing for the race; but we utterly reject the proposition, that the Fatherhood which Christ reveals is only one towards those who love him. The Apostle John tells us that "we love him because he first loved us." And again: "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The doctrine of the apostle is exactly opposite to that of Dr. Thompson. The modern divine teaches that God only loves those who first love him; but the ancient divine teaches that only by God's loving us first do we come to love him. Nor is this doctrine peculiar to John. It is a fundamental truth of the New Testament, that God's fatherly love, manifested to the soul, creates an answering love, and that nothing else can create it. Jesus said of the woman, "She loved much; but to whom little is forgiven, the same loveth little." God's forgiving love comes first, and creates a grateful love in return. And again we read (John iii. 16): "God so loved the world, that he gave his only-begotten Son." He therefore loved the world while it was still alienated from him. And again: we are told by the Saviour (Matt. v. 44) to "love our enemies, that we may be the children of our Father in heaven," who loves his enemies.

Possibly our friend may say, "Yes, God loves the sinner; but he does not love him with a *fatherly* love, but only with a general love." Perhaps a copy of the New Testament may be used in the Tabernacle Church, New York, which does not contain the Parable of the Prodigal Son. Only on some such supposition can we account for this assertion of Dr. Thompson, that "the high and sacred Fatherhood which the gospel reveals is a Fatherhood in Christ toward those who love him." Is that "*high and sacred Fatherhood of God*" revealed anywhere more fully and plainly than in this parable? and does it not teach expressly that the father loved the son, while he was absent, as a son? Is not his joy at the return of his son the evidence of that love which clung to him while he was away? Even after the son returned, he had not begun to love his father as a son: he did not think he had any right to do so. He did not expect that his father would love him again: he only expected to be as a servant. It is evidently, then, utterly false to say that God's Fatherhood, revealed in the gospel, is only a Fatherhood towards those who love him: it is a Fatherhood to those who hate him and to those who fear him. His love creates theirs, and is not created by it. Such a doctrine as this of Dr. Thompson, if generally believed, would sap the foundations of Christian life, and turn the gospel of reconciling grace into a cold system of retribution.

As a proof of this melancholy opinion, — an opinion which takes the life out of the gospel, — the author relies chiefly on that passage in which Jesus says to the Jews that they were of their father the Devil (John viii. 44). From this he argues that they had no right to regard God as Father, and that no one has that right except pious believers in Christ. But was not God at that very moment their Father, in the same way that the father of the

prodigal son was his father while he was yet in the far country? The prodigal son could not see his father's love: while absent from him, he could not tell how much his father loved him. Only when he returned, and came back to his father's house, could he behold that blessed countenance and feel that pardoning love. But none the less did his father love him during all that absence; none the less did he desire his return.

When Jesus said to the unbelieving Jews, "Ye are of your father the Devil," was he describing God's state of mind, or their state of mind? Did he mean that God was alienated from them, or that they were alienated from God? He evidently meant to say that they were in a *devilish* state of mind; that in their character and feelings they partook of the spirit of the Devil, and not of the spirit of God. He was describing their position in relation to God, not God's position in relation to them. The text, therefore, appears to have no direct bearing on the subject. It teaches, indeed, that they could have no truly filial feeling toward God; but it does not show that He might not have a truly parental feeling toward them. If they could not truly say, "Abba, Father," He could say, "My son, give me thy heart."

We dwell on this because our author seems to us to have assumed a position injurious, if not fatal, to the most vital force of the gospel. That which subdues and converts the heart, and makes all things new in the soul, is not to be told, that God will be our Father when we love him, but that he is our Father now. "Herein is love; not that we loved God, but that he loved us." — "God commends his love toward us, that, *while we were sinners*, Christ died for us." But why multiply quotations to prove that which is written on the face of the gospel, and to which all Christian experience bears testimony? It is God's love to us,

descending in Christ, while we are estranged and far off, which draws up our affection to him: it is not our love which takes the initiative, and draws his down.

The sixth position argues future retribution from the demerit of sin, and asserts that "no punishment equal to the demerit of sin is, or can be, inflicted in the present life."

The boldness of this proposition is only equalled by the poverty of the reasoning by which it is supported. To assert that it is not in the power of God adequately to punish sin in this world, is to profess a knowledge of the resources of Omnipotence, and an acquaintance with the deserts of man, which it seems to us presumptuous to claim. On this point it is not necessary to enlarge. An *à-priori* argument, to prove that God cannot punish sin in this life as much as it deserves to be punished, can carry conviction to no mind which possesses any intellectual humility.

The seventh position declares that "there is no conceivable mode and no revealed promise by which the Fatherhood of God can make one, dying in impenitence and unbelief, holy and blessed in the future world."

This is, of course, the very keystone of the argument in support of the doctrine of everlasting punishment. The burden of proof rests upon those who assert that doctrine. It is not enough that Scripture does not expressly declare that there is an opportunity in the other life for repentance and pardon; for Scripture is dealing with us in this life, and has no occasion to say much of the opportunities of the other. Those who wish to prove that there is no opportunity hereafter must show some text which expressly declares it. No such text is produced, and there is no such text in the Bible. If Jesus had said, "You must repent in this life, for, after death, there will be no opportunity;" or, "At death, man's spiritual condition is finally determined;" or, "After this life, man cannot turn from

evil to good," — we should have some distinct proof of the doctrine. But now we have none.

The parable of Dives and Lazarus is referred to more than once by our author in support of his position. It is sufficient to say in regard to this, that the most Orthodox commentators, provided they are scholars, expressly deny that this refers to the doctrine of everlasting punishment. Olshausen, for instance, says, "Rightly to understand the whole delineation, we must, above all, keep clearly in view, that it is not everlasting salvation or condemnation which is here described, but the middle state of departed souls, between death and the resurrection." — "In our parable, there is no possible reference to the everlasting condemnation of the rich man, inasmuch as the germ of love, and of faith in love, is clearly expressed in his words." The word translated "hell" in this parable is not Gehenna, but Hades.

Our author says, and says justly, that we can form no opinion as to another probation hereafter from *à-priori* reasoning, but that the question must be answered only from Scripture. Having said this, he immediately proceeds to argue it *à priori*, stating that there are only three conceivable modes by which those dying impenitent can be saved; and then tries to show that neither is possible. After this, he quotes a few passages bearing only indirectly and by inference upon the question. The Parable of the Ten Virgins is one of these, because in it it is said, "The door is shut;" and, "Depart! I know you not." With regard to this parable, also, Olshausen says that "the words 'I know you not' cannot denote eternal condemnation;" that the foolish virgins were "saved, but not sanctified;" and that the parable does not distinguish between the penitent and the impenitent, but between the penitent believers who watch and those who do not watch.

We have not space, nor is it necessary, to examine all the texts referred to; for not one of them asserts distinctly the point to be proved. The arguments of a general nature not derived from Scripture have no weight, according to our author's own confession. We therefore proceed to consider, finally, the arguments under his last proposition; viz., that eternal punishment is a doctrine of the Bible.

The first text is 2 Thess. i. 7–11. It is only necessary to say of this, that it refers, by our author's own admission, to the "coming of the Lord" (also spoken of in Matthew, chap. xxiv., xxv.); and that, in regard to this "coming," our Lord himself distinctly says, in language about which there can be no possible mistake, nor chance for cavil, "This generation shall not pass till all these things be fulfilled." These events have, therefore, all taken place. The "everlasting destruction" here spoken of and the "everlasting punishment" (Matt. xxv. 46) must mean the judgments which took place at the destruction of Jerusalem. We have Christ's own most solemn assertion that this is so. All these things, including his coming in the clouds of heaven, sending out his angels with a great sound of the trumpet, gathering his elect from the four winds, were to take place before the generation to which he spoke should pass away. What sort of respect for Scripture, then, has that writer, who transfers all this from the past to the future, and makes it refer to a coming judgment in the other world? Dr. Thompson objects to our explaining these things as being figures referring to spiritual punishments and moral judgments. He must, then, be prepared to assert, either that Christ was mistaken in saying (Matt. xxiv. 34), "This generation shall not pass till all these things be fulfilled;" and (Matt. xvi. 28), "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom," — or to say that Christ at that time

came visibly and literally in the clouds of heaven, with the great sound of a literal trumpet, and with visible angels.

Of course, we have not been able to notice all the arguments of this book, or all the texts referred to; but we have perhaps said enough to show that its positions are not all tenable, and that its arguments are not absolutely unanswerable. This book of Dr. Thompson, though able, cannot be called conclusive.

"THE BOSTON REVIEW."

THIS is a new theological bi-monthly, each number containing about a hundred pages, at three dollars a year. Its prospectus says that it is "given in answer to an extensive and increasing demand for a New-England organ of the Puritan theology. Believing that Calvin, the Westminster divines, and Edwards furnish the best human symbols of Christian doctrine, it is the design of this 'Review' to keep both their terms and their original import living and fresh before the church of our time."

This is declared to be the chief aim of the "Review." To keep Calvin "in his terms and original import" "living," and to keep the Westminster divines "fresh," and to do this "*before*" the church of our time, — this, whatever it may mean, is the chief aim. But, while keeping "the original import" of Calvin, &c., "fresh" (which we have no doubt is a very important thing to do), we are glad to see that it also proposes to "give attention to philosophy, literature, biblical investigations, and social questions."

Considering the chief aim of this "Review" as above stated, and observing that, as yet, no motto has been found for it, we offer as our humble contribution the following one from Ezek. xxxvii. 1–3:—

"The Spirit of the Lord set me down in the midst of the valley which was full of bones; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God! thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones! hear the word of the Lord."

It strikes us that this will be a highly appropriate motto for a "Review" which proposes as its chief aim to make the Westminster divines, &c., "living and fresh;" and we cheerfully furnish this motto, from a grateful sense of the interest which the editors have shown in our own denomination: for, in this very first number of their "Review," they have exhibited a profound sympathy with our labors; an admiration hitherto unsuspected for our eminent men; and a desire, such as we should never have dared to attribute to them, that the Unitarian denomination should not injure itself by an injudicious selection of men for its offices. Indeed, the "Review" carries its tender interest in our affairs so far as to care even for our grammar, our rhetoric, and our printers' errors. For all which we desire to feel duly grateful.

We here refer particularly to the third article, entitled "Who was Theodore Parker?" The main object of this article seems to be, first, to show that Mr. Parker was a very wicked man; and, secondly, to show that the Unitarians have injured themselves by allowing those who think and speak well of him to be in good standing with their denomination. And the more especial object and final aim of the article is, to show the Unitarians the injury which they do themselves by having as the Secretary of their

Association one who loved and honored Mr. Parker, while dissenting from his Christology and Anthropology.

It is curious to notice how dislike for one man will produce the appearance of liking for another man. Hatred to one causes a show of love for another. Thus A dislikes B, and abuses him; but presently he meets C, whom he dislikes more. And now B seems to him a very good sort of fellow: he would even wish to unite with B in putting down C; though it is likely, that, after C was put down, B would become again the main object of his dislike.

This principle is especially apparent in the case of heresies. Heresy-hunters like a good new heresy to attack. They get tired of hunting the old one. Heresy-hunters resemble the bull in the Spanish bull-fight, who can always be diverted from his attack on one *picador* by a fresh one who calls attention from the first. No one now thinks of abusing Quakers or Baptists; though these, when their heresies were new, were the objects of the most furious and bitter persecution. The last heresy makes former ones seem quite respectable.

It therefore does not surprise us, that the Unitarians, who, like Dr. Channing and Henry Ware, were formerly objects of bitter attack, should now be almost eulogized by the very men who once denounced them. We recollect, for example, a violent assault on the late Henry Ware, jun., by a gentleman who is reported to be the writer of this article. And now see how well the "Review" speaks of these very men, approving both their minds and their hearts: —

"Dr. Channing is gathered to his fathers; Rev. Henry Ware, jun. (a beautiful specimen of mind and heart), has gone, with Buckminster and Greenwood, to the grave: but their characters and attainments were an endowment sufficient to enrich a denomination, and make it respected for half a century, if that denomination could live so long,

even if no one name should, during that time, appear as a central, controlling influence in that communion."

Thus the whirligig of time brings about its revenges. Dr. Channing and Mr. Ware would, we think, be somewhat surprised at praise from such a quarter.

A good deal of pains appears to have been taken, by this writer, about the Secretaryship of the Unitarian Association. This matter occupies him not a little. One object of the article, indeed, seems to have been to convince the "choice spirits" who compose the Board of the Unitarian Association, that they are unequally yoked together with the present incumbent of that office, and that they ought to try to get rid of him. "Disavowing all personal feeling," the writer asks, "Who is the present Secretary of the American Unitarian Association, and editor of their 'Monthly Journal'? Their Board of Officers is composed of men, the most of whom are choice spirits; but who is the Secretary?" To comfort the inquiring mind of this anxious writer, and to show him that his labor in this behalf is unnecessary, we will inform him that the term for which the present officer consented to serve has nearly expired, and that he will not probably be a candidate for re-election. In due season, it is likely that some of the "choice spirits" of the Board will call at the office of the "Boston Review" to get this writer's advice as to the Secretary's successor.

We have mentioned already, that our writer, who is a universal genius, takes an interest in Unitarian grammar and rhetoric, as well as in Unitarian theology and Unitarian Secretaries. It grieves him that we should say "live knowledge," using live as an adjective; though why this should afflict him, we confess ourselves unable to understand. He is also deeply perplexed because we speak of the "nobilities of the human soul;" being something,

apparently, he has never heard of. We also are as much perplexed to know why this disturbs him. He even furnishes us with an erratum for the printer, noticing that the letter "*n*" is somewhere omitted from the word "spoken." All this is the more kind, since the writer himself has no little difficulty in making his sentences march, and would seem to need all his grammar and rhetoric for his own use. Thus, at the very beginning of his article, he indulges in the following extraordinary sentence: —

"That a man by the name of Theodore Parker, the reputed author of one of these publications, and concerning whom the rest are written, once lived among us and is now dead, we are led to believe, partly in consequence of the principles of faith by which we receive the Bible as the word of God, however much in some of its parts it may fail to coincide with our instincts, — which were Mr. Parker's ultimate test of truth."

We have always supposed it to be one of the rules of good writing, that each sentence should contain one leading thought. But this sentence contains no less than five thoughts, the last of which has wandered off so far from the first as to have quite lost sight of it. It says, (1) We believe that Theodore Parker lived and is dead; (2) We believe it partly in consequence of certain principles by which we receive the Bible. (3) By these principles, we receive the Bible as the word of God. (4) We receive it as such, though it may fail in some parts to coincide with our instincts. (5) Instincts were Mr. Parker's ultimate test of truth.

It seems at first to have been intended by the writer to say in this introductory sentence, that he believed that a certain person once lived; but, by the time he reached the end of the sentence, we find him making a statement in regard to that person's ultimate standard of truth. The

sentence reminds us of Mr. Emerson's description of a Western carriage-road, which sometimes "changes into a horse-path, which ends in a foot-path, which at last terminates in a squirrel-track, and runs up a tree."

We shall await with much interest the result of the experiment about to be tried by this "Review" upon the dry bones of John Calvin. When they become "living and fresh," we shall make haste to inform our readers of that fact; and when the writer of the article we have noticed has any more advice for Unitarians, ecclesiastical or grammatical, we shall inform them of that also.

REVELATION:

ITS SUBSTANCE, ITS METHOD, ITS EVIDENCE, ITS OBJECT.

In a discussion of this question to which we recently listened, it was said (according to the view which prevailed extensively during the last part of the eighteenth century, — the view taught by such men as Paley and the leading divines of the English Church) that *the substance* of revelation was *truth; the method, language; the evidence, miracles;* and *the purpose, salvation*, or human goodness. It was maintained that the substance of revelation was intellectual, and not emotional; some principles or ideas perceived by the intellect as truth. These ideas could only be distinctly perceived, if expressed in words: language, therefore, is the means by which revelation takes place. That these ideas are revealed by God, can only be shown by miracles: miracles, therefore, are essential to authenticate revelation. And the object is to save the soul, by giving it a knowledge of its duty and destiny, without which it is incapable of finding its way to heaven.

This view of revelation has the great merit of consistency and completeness. Like all such consistent and complete systems, it was the product of an age, not of a man. It was not made: it grew. When made, it wholly satisfied the needs of the time: no intellectual wants then existed which it did not satisfy. But the progress of the age has unfolded other needs, and there are thousands of thinking men whose souls remain unfed by this system. But such systems are necessarily so consistent with themselves, that they cannot be disproved in detail. They are like a coat of chain-armor, every link of which is impenetrable: it must be unclasped, and taken off altogether. The only way to refute such a system is to present another in its place. We shall endeavor to do so; not expecting, however, to do more than to suggest hints toward the formation of another theory of revelation. The theory which is to satisfy the intellectual wants of the nineteenth century, like that which satisfied the wants of the eighteenth century, cannot be made, but must grow.

1. *What is revelation?* It is God unveiling himself to man. *The substance*, therefore, of revelation, is not a statement or a proposition about God; but it is God himself. This is necessary; for otherwise revelation would not produce knowledge, but only opinion or belief. We believe a proposition: we know reality. Now, knowledge is everywhere insisted upon, in Scripture, as the essential result of revelation. We know God through Christ. Revelation, so far as its contents are intellectual, is not belief, but knowledge; the sight of great realities; the personal experience of divine things. *The substance, therefore, of revelation, is God himself*, and not statements or opinions about him.

2. *The method of revelation is not language, but inspiration.* So far as God reveals himself to man through

man, it is by inspiration. This is not communicating verbal statements to the understanding in the form of propositions, but giving visions of truth to the soul. The soul of man has powers of insight, of intuition; and to these powers God appears manifested. The essence of inspiration is a spiritual experience; an impression made on the soul of the seer. This impression he analyzes, and puts in language; but this analysis and language are no part of the original revelation.

That this is so, appears from the fact that revelation is knowledge. Knowledge comes, not by a verbal statement, but by a mental experience. The verbal statement may be the occasion of the experience; but it is not any thing more. The feeling of certainty which belongs to knowledge is born out of experience alone. Only outward experience, through the senses, gives knowledge of external things, or material substance: only inward experience, through intuition, gives knowledge of inward things, or immaterial substance.

3. What, then, is *the proof of revelation?* what the evidence that this mental experience is an impression made on the soul by God? This question evidently includes two: What is the evidence to the inspired person that his inspiration is genuine? and What the evidence to others of that fact?

Now, it will not do to make miracles the only test of revelation, unless we are prepared to deny the revelations which Scripture asserts to have been made to those who did not work miracles. It is nowhere asserted that Noah, Abraham, or the patriarchs worked miracles; though we are taught explicitly that important revelations were made to them. The great prophets who revealed to the Jews the coming reign of the Messiah, and who prepared its way by their magnificent descriptions, — Isaiah, Jeremiah,

Ezekiel, Daniel, — were not workers of miracles, unless the last be an exception. Shall we say that prophecy is itself a miracle? This does not help the argument; since the miracle could only have been known to be such after Christ's coming, — that is, after the work of revelation was accomplished.

Another reason why miracles cannot be made the essential and proper evidence of revelation is, that other evidence is necessary to prove any work, claiming to be a miracle, to be really such. On the theory before us, a miracle is a violation or suspension of a law of nature; and it authenticates the man who performs it, as a divine ambassador, because only God can suspend a law of nature. But there is always this difficulty: that we can never know, concerning any event in the natural world, that it is a violation of natural law. It may be the action of some hitherto undiscovered law; it may be deception; it may be illusion; it may be preternatural or diabolical. Few miracles recorded in the New Testament appear to us more astonishing than it would have seemed to Seneca or Virgil to have received a message in Rome, sent from Corinth, by Mæcenas or Gallio, one minute before; to see a severe surgical operation endured without pain; or to have their portraits taken by sunlight in a few seconds. We believe in the miraculous facts of the New Testament as differing from these events, and as resulting from the power of God; but we believe the miracles on the ground of Christianity, and not Christianity on the ground of miracles.

The evidence of revelation to him who receives it is necessarily inward and experimental: to others, the tree is known by its fruits. When God draws near to the soul of the prophet, and fills it with light, peace, strength, and love, he knows that this voice in his heart is divine, because it conveys with it the idea of the Infinite and Perfect.

What shall be the evidence to others that God has revealed himself to Moses or to Christ? There is no one exclusive evidence: the evidences of revelation are numerous. The good which comes from it is one essential proof. Men do not gather grapes of thorns, or figs of thistles. All real, profound, and permanent good comes from the influence of God. To the individual, the evidence of revelation is that it reveals; that it shows God; that it puts the love of God into his heart, the knowledge of God into his mind, and obedience to God into his will.

The universal belief in Christianity as a divine religion does not come from the sources to which theologians ascribe its origin, nor does it rest on the foundations where they have placed it. They have built up with care an elaborate and artificial argument in its behalf; but the real belief of men does not rest at all on that basis. If there were not a more substantial foundation, the building would long since have fallen to the ground. The theological proof of Christianity resembles the columns which modern architects place in halls and churches, which have no constructive meaning, but only an ornamental one. They look as if they supported the roof; but, in fact, the roof supports them, and is itself supported by the walls. When any one examines his own mind to find what is to him the real proofs that Christianity is of God, he will find that these proofs are, that it is to him God's voice; that it lifts his soul to God, unveils eternity, shows immortality, sets before the soul an ideal of perfect virtue, touches the heart with a vision of infinite love, rouses the conscience by the sight of a perfect law, and gives higher strength for the fulfilment of all duty. If I am asked why I believe that the sun reveals to us the aspects of nature, I say, Because I see them by means of sunlight. If I am asked why I believe that Christianity is a revelation of spiritual

truth, I answer, Because I see this truth by Christ-light. The sure proof of revelation is *that it reveals.*

The miracles of Jesus are part of his work and life. They belong to his character, and cannot be eliminated from it. Even those miracles which Orthodoxy, in the last century, explained away, coming rationalism will accept as facts. The phenomena of modern Spiritualism will probably confirm that doctrine of demoniacal possession which the theology of the last century treated as a Jewish error. The miraculous conception of Christ will, in like manner, be probably seen to be a fact, connected with a higher system of divine influence. Miracles will occupy their true place in Christianity hereafter, not as its corner-stone, but as a part of the building itself.

Nicodemus held a theory of miracles somewhat like that of Paley. "I know that thou art a teacher come from God; for no one can do the miracles which thou doest, except God was with him." Nicodemus believed in Christ on the ground of miracles. But our Saviour gave him to understand, that, so far from believing Christianity on that ground, *he could not even see it,* except by a proper direction of his spiritual nature.

There is an historic proof of revelation also, which grows stronger with every century of earthly existence. We now admit that God has revealed himself partially to all races of men, and that there is more or less of revelation in all human religions. The Brahmin sees the spirituality of God, and His absolute being. The Buddhist sees that God acts by law: he sees an order, though not a living order, in the universe. The disciple of Zoroaster sees the moral nature of God, — that he loves good, and hates evil. The Greek saw God manifest in nature, as Beauty. All the religions of the earth are fragments: Christianity is a whole, including in its universality all of their partial truths.

This is an evidence of Christianity as divine revelation, to the force of which every year will add something. The more fully that we recognize some truth in every human religion, the more entirely we shall recognize that all these truths are harmonized in Christianity. If Christianity is found to include the special truths scattered through all other systems, and to bring them all into a living harmony, the conclusion is irresistible, that Christianity is the universal religion of man. If so, Christ is shown to be the true spiritual King of the whole human race; that is, the Messiah, or Christ, of God. This proof of Christianity, — which has never been fully unfolded, — though it takes some time to be thoroughly known, is perhaps the most satisfactory of all, after it is known.

4. *What is the purpose of revelation?* The object of all revelation is to give *life* to the human soul, by showing the truth and the love of God. In revelation, God comes to us in order to bring us to him. The purpose of revelation is not knowledge merely, but knowledge joined with love so as to produce life. That view of revelation which makes its object to teach certain truths with authority to the intellect is by no means satisfactory. This view is inadequate, since it omits that which Christianity declares the essential purpose of the gospel: "I have come that they might have life." Or, if it admits life as part of the purpose of the gospel, it reverses the order; making life come from light, and not the reverse. The gospel says, "In him was life, and life was the light of men:" we say, "Light is the life of men." The apostle says that love builds up, but that knowledge puffs up. Knowledge will certainly come out of love; but love will not certainly come out of knowledge. The life of man is in his love. He who loves the earth has an earthly life: he who loves God has a divine life.

THE ALBANY TRACTS.

ALTHOUGH Brooklyn enjoys the name of "the City of Churches," we doubt if there is a more *religious* town than Albany in the Union. Like Boston, it is a trimountain city. On its central hill stands the Capitol, flanked on the north and the south; on the two other eminences, by two immense cathedrals. These look down on seventy or eighty smaller churches, — Protestant, Catholic, and Jewish. In an obscure street, apparently hid away, stands the Unitarian Chapel, where Rev. A. D. Mayo preaches. His congregation is composed about equally of persons heretofore known as Unitarians and Universalists. Such is what may be called the missionary station of Liberal Christianity to New York. That it is an important point, the very key of the State, we verily believe. Mr. Mayo, during his five years' ministry there, seems to have so considered it. He has preached and is preaching for the State as well as for Albany; welcoming every opportunity to speak in the cities and towns around him and throughout the State.

By the publication of thousands of pages of tracts, sermons, and lectures, distributed with persistent and judicious care, this little society has sought to second the efforts of its pastor.

As a local effort, no extraordinary success has been developed, counting the number of the congregation; but as a missionary station, while less has been done than was required, the labor and sacrifice given have not been unavailing.

West and south of the Connecticut River, all Liberal Christian societies should be missionary stations; aiming as much to preach through the types as through their ministers. Your readers, perhaps, have become tired of

hearing and reading about the importance of circulating Channing's works, and books, sermons, tracts, and newspapers advocating Liberal Christian views; yet this is the great work of the *present* generation at least. Albany, to some extent, has acted under that conviction. I wish I could say, "She has done what she could."

B.

THE SECOND SOCIETY IN PHILADELPHIA.

New York, Feb. 27, 1861.

My dear Sir, — Having heard a good deal of the opening of a fine field of labor in Philadelphia, in the Kensington District of the city, I went on a week ago to *prospect* the ground. You are aware that a second Unitarian society has, on two or three different occasions, been started in Philadelphia, with indifferent success for a short time, and then with blank failure. A year and a half ago, another effort was made, with prospects of success. About $1,700 were raised and expended upon the project, — $1,200 coming from the New Society, $250 from Dr. Furness's Society, and $250 from the American Unitarian Association. A minister was settled, a pretty regular congregation of a hundred and fifty persons gathered, and a promising root struck into the fresh soil. The sickness of the minister, with other causes, blighted this hopeful plant; and, after a few discouraging attempts to collect the people about a transient ministry, the society closed its doors, and added another seeming failure to our missionary efforts in the Quaker City.

A few ardent friends, however, have never abated their faith in the success of a second society; and, after every

failure, with new experience have only entertained larger and firmer hopes of victory, when the cause should be properly led.

I will give you the plain story of my own impressions: they cannot be worth much, based on so short an experience; but they are worth something. At the earnest petition of the trustees (who, by the way, have never disbanded), I went on to Philadelphia to see what number of people could be gathered together under the standard of the Second Unitarian Society at short notice, and what could be done to re-inspire them with confidence in themselves and their cause. I expected to meet a hundred people, and I think the trustees did not expect two hundred. The morning service was attended by at least five hundred; the evening by, say, seven hundred. The hall would have been *called full* in the morning: in the evening *every seat* seemed occupied, excepting a gallery at the rear. I am willing to consider half this congregation as the fruit of curiosity, or of causes not to be counted constant; but I am very confident, from the aspect and bearing of the people, that half of it was there from sympathy with Unitarian views and a hunger and thirst for our doctrine. This was evidenced in the private conversations held after services with the people, and confirmed by the testimony of the trustees, who knew very nearly what portion had come from Dr. Furness's Society (a very small number in the morning), and who were stragglers or curious visitors. Most of the people were those who, at one time or another, had attended on the meetings of the Second Society. The hunger for the Word, as we interpret it, was very marked, and left on my mind a strong conviction that the materials for a large society exist in Kensington, and will be readily collected and organized whenever a competent and devoted minister is placed at

the head of the energetic and self-sacrificing handful, who, through good report and evil report, maintain the ground. There are, happily, many Fort Sumters in this treacherous and seceding world of ours; and one of them is found in the germ of the Second Society in Philadelphia.

Success will be sure, rapid, glorious, for the right man in that field: there will be none at all for the wrong one. The faculties required to start successful congregations in large communities are not the highest, nor the best, nor the most lasting; but they are rare and indispensable. Courage, tact, popular eloquence, denominational zeal, constitutional enthusiasm, are more necessary than scholarship, weight of judgment, exactness of thinking, or nicety of taste. For a time, every thing must give way to the power of winning attention and holding the hearers together. Always supposing a genuine religious character, a man with these gifts is sure to succeed anywhere; and in Kensington must greatly and rapidly and gloriously succeed, if all the indications are not deceptive.

Philadelphia is the second city in the Union. It has two opposite elements, both highly favorable to our cause: the prevailing element, an eminently bigoted Orthodoxy, which the excellent Mr. Barnes has not, with his admirable life and teaching, yet fought down; which of course arouses much active opposition of thought and feeling, and makes Liberal Christianity very necessary and very acceptable to a large minority. The other element is Quakerism, which is sympathetically kindred, in its Hicksite branch, with Unitarianism; and, in the present generation, leans strongly to our mild formalism.

Dr. Furness has labored for thirty-five years in Philadelphia, and made for himself and his cause a world-wide name and place. The influence of his ministry has been very deep and broad. He has shed a light throughout that

whole community, by the splendor of his genius, the brightness of his life, and the charity of his peculiar opinions. It is not for us to say of such a man, that he has not fulfilled the very mission of all others most pressing and most useful. His sense of duty and the leanings of his spirit have, however, led him to think the office of spreading Unitarianism very secondary to other matters; and, of course, this leaves room for one who thinks that office worthy his highest and first exertions. There is a demand for positive, doctrinal Unitarianism in Philadelphia.

But, apart from the need of another and the original type of Unitarianism, there is a great deal of ungathered Liberal religious sentiment there, waiting to be churched. The wide spread of the city makes one society inadequate to its wants. We cannot doubt that ample materials for a second society exist amongst those already acquainted with Unitarian views.

It is hardly worth while to enter upon any more general considerations; but can the importance of planting our churches in the great cities and centres of influence be overstated? The present is a peculiarly open season. The recent discussions provoked by the slavery question have loosened religious prejudices, aroused inquiry, and made the radical differences of sentiment between Unitarian and Orthodox views practically apparent. The direct connection between our theology and our politics and business and practical living is beginning to be made obvious to the people at large. What has been hitherto a scholastic or merely ecclesiastical discussion is destined to become a popular and practical debate. Never, perhaps, were the prospects of Liberal Christianity so promising as now, — never, the opportunity of arousing the public attention to it so inviting. Let this season be seized upon to plant new churches in the centres of influence; and let earnest, warm,

and courageous men, with enterprising hearts, go forth from the regions where Unitarianism is well understood, into the frontier parts of the country, where it still surprises and refreshes thousands of intelligent minds when ably proclaimed, and reproduces its early enthusiasm and reaps its old triumphs.

The American Unitarian Association cannot, I am sure, give its assistance to a more deserving cause than that of the second Unitarian congregation in Philadelphia; nor could its sagacity and influence be better employed than in sending some thoroughly competent minister from the crowded neighborhood of Boston to that society, to lead their cause.

Respectfully and fraternally yours,

HENRY W. BELLOWS.

To J. F. CLARKE, *Gen. Sec. A. U. A.*

IN MEMORIAM.

Died in Hingham, Feb. 9, Mrs. J. C., wife of Rev. Daniel Bowen.

ONLY a little more than thirteen months have elapsed since our beloved friend Mrs. Bowen was introduced as the bride of our new pastor. It was on the evening of his ordination-day. All the parish assembled to welcome them both. Mrs. Bowen was a stranger; but such was the sweetness of her manners, and fitness of her deportment, towards all, that all went from her presence sure they had found in her a friend. The old man of fourscore and the little child of four years rejoiced that they had seen her. It was the power of self-forgetfulness, the legitimate result of a heart tenderly awake to the welfare of all to whom her influence might extend, that made her the bless-

ing she was to the whole parish. The sick and neglected knew they had in her a sympathizing friend. The children of the parish cherish her memory with affection; for, in this "little year," she had fixed her throne in their hearts. To her Sunday-school class she went with the same devotedness which she carried into every duty; and those little ones who gathered around her will not soon forget the accents of loving wisdom which fell from her lips. On how many world-worn spirits her words of affectionate interest fell as dew upon the parched ground, softening their hearts! "How strange it is," said one of these, "that Mrs. Bowen cares so much for me! She always says some pleasant thing that makes me feel happy whenever I see her; and she seems to do it because she cares for me, and cannot help doing it." This was the secret of that power which her every word possessed. She gave *herself;* never forgetting, "the *gift* without the giver is bare." It was this atmosphere of love diffused over her whole life that caused her departure from earth to put, not the parish only, but the whole community, in mourning. We feel that a sacred presence is withdrawn, that we are poorer, now that she is gone. With her undimmed spiritual vision was combined a deeper intellectual culture than is often found. Her discrimination of character, her discernment of ethical distinctions, was delicate. Her love of nature was a pervading influence. There was nothing in her manners that we wished to alter. Other persons have excellences at the expense of defects; but her character was symmetrical. Now that she is gone, our tender love has become a kind of worship. It will be long before the memory of that "tenement of clay," still beautiful with the impress of the departed spirit, will fade from our hearts. We have spoken of her only in relation to the parish and the community at large. If *our* sorrow is

so profound, what must be the anguish in that sanctuary which was her home? May our stricken friend realize, in his sad loneliness, that the purity which loved him on earth still continues to love him in that higher sphere to which she has gone!

A PARISHIONER.

LETTER FROM ROCKFORD, ILL.

DEAR BROTHER, — You may like a few words about our little society at Durand.

I preached to them once in four weeks for a little more than a year, discontinuing my appointments Nov. 18.

The attendance was larger at the last meetings than it was in spring and summer: but the inconvenience of winter travelling, in a buggy or on horseback, twenty miles, after preaching in Rockford, to preach *one discourse* in the evening; and the fact that the Congregational minister is not more than *semi-Orthodox* in his preaching, and, in general, gives our people good satisfaction; and the additional fact, that they have in the library you sent and the books I have given them an abundant supply of good reading, — altogether made it seem expedient to have at least a "winter vacation;" and so I discontinued my appointments, as I have mentioned.

The Methodist system of itineracy has supplied what preaching there has been in many of the rural districts so long for nearly or quite nothing, that a very large proportion of the people, who are abundantly able to give from ten to fifty dollars, think they are generous if they put ten cents into a collection, or subscribe a dollar for a

year's preaching; and many more evidently think they are conferring a great favor on the preacher — particularly if he is not Orthodox — in going to hear him.

Such people *need* the gospel of Christ more than they desire it; but, to outgrow their present moral and spiritual stature, they require a nutritious diet for a considerable length of time.

I mention these facts that you may comprehend, in part, the condition of things in a large proportion of our Western country; and why bright visions of speedy and grand success sometimes end in very quiet and moderate results. I should like to write such letters as I have sometimes seen published about the open-armed welcome awaiting the preacher of Unitarian Christianity in the West, and invite the strong reapers to come, and thrust in the sickle, and reap the ripe harvest; but, *between this and that*, I see some "grubbing" and "prairie-breaking" and "seed-sowing" to be done yet.

But, in other directions, there are cheering indications of the progress of our cherished sentiments and of a more catholic faith.

The Universalists met in Chicago a short time ago, and organized a North-western Conference; and are now earnestly at work to raise $10,000 as a fund for missionary operations. When they got together, they confessed their sins of misdirected effort and of neglected duty to one another, and evidently meant what they said; and are intent on a more worthy exhibition of their faith by their works. God bless them for doing what we ought to be doing for Liberal Christianity!

Mr. Goodwin's sermon on the "Divinity and Humanity of Christ One and the Same," which I sent to you, is a specimen of what is going on in many of our so-called Orthodox churches.

We have, in the First Baptist Church in Rockford, a man who talks strangely Liberal sometimes, and as strangely Papal in tone at others.

And, among the Methodist clergy, I often hear of things strongly indicative that Channing's works have got into the library of the North-western University, if not into their own bookcases.

I wish I could do something to increase a little the list of subscribers to the "Monthly Journal," in response to your circular: and intend to try to get some of the ladies to work for it; but I do not expect great success.

Most affectionately yours,

A. H. CONANT.

THE FIRST UNITARIAN ORDINATION IN WISCONSIN.

MILWAUKIE, March 1, 1861.

DEAR SECRETARY, — Having just returned from the ordination of Brother Stone at Fond-du-Lac, let me write you a little about it. Fond-du-Lac is a pretty place, as you know. Its name signifies "bottom of the lake;" in this case, Lake Winnebago, of which it is not the bottom, — being two or three feet above its water-level, — but at the lower end (or *one* end) of which it is. You remember how the old trees stand forest-thick all over the city; and how sweetly the white houses with green blinds look, in among them. Four thousand inhabitants manage to live very comfortably, and work industriously, and trade very successfully, in this "bottom of the lake." The census did great damage to this city (as to all our Western Londons), driving away some two or three thousand inhabitants; but, as figures are again forgotten, they will speedily return to

us. You can get to the "bottom of the lake" twice a day, by rail, from Chicago, Milwaukie, and the rest of the world; and once in due time, by water, all the way from Boston. I saw in the river, at Fond-du-Lac, an old steamboat, which used to run on the Alleghany River between Franklin and Pittsburg. Ask your boy Eliot to show you how it was done; for I doubt if you know.

Brother Stone, then, is in as pretty a place as ever a stone was in; and a place, withal, where a stone is much needed to raise the church above the "bottom of the lake" (the above are all puns upon Fond-du-Lac). On the twenty-sixth day of February ultimo, Brother Collyer of Chicago, Brother Conant of Rockford, Brother Rice and six of his parish from Berlin, and Brother Staples from Milwaukie, met to ordain Mr. Henry Stone Pastor of the Free Congregational Society of Fond-du-Lac.

The sermon was by Rev. Mr. Staples, upon "The Field and the Work of Liberal Christian Churches in the West," from Matt. iv. 4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The "field" is one of tendency, and not one of confirmed character. Its present condition is not the result of false development so much as a state of envelopment.

Its "work" is *not*, first, to cripple nor abate the great life of the West. It is essential to power; and, unless there is power, there is nothing for religion to guide. It is easy to tame a weak horse, but not of much use: we prefer the wild, full life, though it handle us roughly in the breaking. If we cannot take *all the life* of the West, and lead it into the service of the kingdom of God, let us confess, either that we have misunderstood the kingdom of God, or are unequal to the work which it demands of us.

Our purpose is not, secondly, to limit the spread of the truth to the acceptance of any given forms. If any change

in these matters is to be made, now is the time and this the place to make them, when and where all is plastic. If the old bottles will not hold the new wine, let us try new bottles. We shall be obliged to make some change in our church methods. It would be strange indeed, if church means which were first adapted to the semi-heathen churches of Corinth or Ephesus, some of whose members we should send to the police, needed no re-adjustment to suit our new conditions and necessities. It was the speaker's conviction, that the demand of the West was for less, not more form; that, if the church of the future assumes any historic type, it will come nearer to the Quaker than to the Catholic.

Our purpose is not, thirdly, to fight Orthodoxy, save as it comes in the way of what we are aiming at. The negative effects of our *calmest* positive statements will be sufficiently destructive.

But we seek the complete development of the Western life. We would teach the people that man must not, cannot, *live* by bread alone. In all this hurry of material life, we would have them hear the deeps calling unto deeps in their souls. We would awaken that hungering for life which all the words of God feed and satisfy. The satisfaction of this awakened appetite will give a test of the Apostolic Church, the accredited forms, the authoritative truth: it will find God's word in creation, in the human soul, in Christ, in all the good and great of all time.

The ordaining prayer was by Brother Collyer. It was unlike any prayer of ordination which I ever heard. Indeed, it seemed to me, as his spirit warmed with the presentation of his thought before God, as if it was the first ordaining prayer that I had ever heard.

The charge was also by Collyer. It was a charge to be a *good man;* to take care of the body, that being the condition of rightness; to live in the sympathies and

love of his people; to be teachable, and swift to hear the promptings of a heavenly wisdom; to be fervent in spirit. They found, in the old shop where he used to work, that the secret of a new engineer's success, in giving them more power from the same engine than the former one had done, was that he kept his grates clean, and a centre of white-heat in the heart of the furnace. "So, brother," said he, "I charge you to keep your spirit clean, that the air of heaven may be drawn through it, and your heart kept glowing with the white-heat of devotion."

The right hand of fellowship was given by the Rev. Mr. Staples; Brother Reid being unable to attend church, from sickness.

The address to the people was by Brother Conant of Rockford. It was plain truth, spoken earnestly, but in love; full of such things as a people ought to hear, but things which it is a little uncanny for a pastor to say.

With a benediction by the pastor, ended what I think was the first ordination of a Unitarian minister ever witnessed in the State of Wisconsin. Let us hope that the end is not yet.

But this taste of brotherly communion proved so sweet, that we felt much disposed to prolong it as long as possible. So, finding out that Brother Collyer was charged with a sermon on Inspiration, we resolved it should be discharged, and gave notice that he would preach on the following evening. We spent the day as none but Unitarian ministers, who have travelled a hundred miles for the purpose, can spend a day together. In the evening, Brother Collyer preached from the first verse of the first chapter of Luke, and the last verse of John.

The sermon was very radical, very conservative, very sound, and very inspiring. No man can feel the religious necessities of this Western world for a few years, without

preaching such a sermon upon that subject, *if* he is able. It is absorbing all others, at present, in interest; and the fate of the Bible among us hangs upon the answer given to the question, "How is the Bible inspired?" *Can* a text of Scripture be made to block the wheels of a reform which the mind and heart and conscience of society are demanding? Brother Collyer showed the obvious marks of individuality in the different writers, and found no evidence of miraculous endowment, nor of infallibility in the fruits of their inspiration; yet he claimed for them the highest inspiration possible to man, but such in kind as all may partake of. The most sensitive mind could not have been in the least degree offended by the discourse, so immersed was it in the spirit of reverence and love.

Thus ended a happy meeting, from which we returned to our homes with new strength and hope. You cannot easily understand how it rejoices our hearts to welcome each new laborer in this great field. Brother Stone has as good an opportunity for the full devotion of his powers to the best uses as ever a man had. The society have a new and handsome church, capable of seating some seven hundred persons. The community is all alive with free thought, and hungering for the bread of life; and all whom I met spoke in the highest terms of Mr. Stone.

We have work enough for several more good men. Cannot you send us some live man, whose soul is open to the whisperings of Providence; who can feel and appreciate our new conditions, and make the most of them; and, above all, one who is neither queer nor distinguished nor foolish?

Yours fraternally, MILWAUKEE.

In my next, I will give you some account of my labors in the country around me.

HYMN.

[In church, Jan. 6, 1861. The sermon is upon the text, "Lo, I come to do thy will, O God!"]

Now, with the newly opening year,
Once more to this our Zion hill,
With prayers and praises drawing near,
O God! we come to do thy will.

Here in our holiest holy place,
Where broods thy sacred Spirit still,
Where we have seen thee face to face,
O God! we come to do thy will.

Whether the days advancing now
With joy or grief our cup shall fill,
We only will repeat this vow:
"O God! we come to do thy will."

What barren husks do we not eat!
How thirst, how hunger we, until,
Craving thy service for our meat,
O God! we come to do thy will!

What ask we, then, of grief or joy?
Thy flock can know not, fear not, ill:
Their peace no trials can destroy,
O God! who come to do thy will.

And so, as at a Master's call,
Eager thy mandates to fulfil,
Vying to serve thee first of all,
O God! we come to do thy will.

As soldiers who their armor wear,
Prompt at the trumpet's summons shrill,
This legend on our shields we bear:
"O God! we come to do thy will."

As children in a Father's home,
Whose hearts at his kind accents thrill,
Thy love constraineth us: we come,
O God!—we come to do thy will.

ONE OF THE LAITY.

IN THE SHADOW OF THE CROSS.

To suffer for others, or enjoyment for ourself, — which of these two is the greater, the more enduring? I ask myself this question, because of an ocean of sin and suffering on every hand, because of daily temptation, and because of the cross of Christ. The determination towards suffering for others, or happiness for self, requires some plan and system: it can never be wholly spasmodic or accidental. And we see in ourselves and others every day how thoroughly the latter becomes a plan of life, and how often it fails. As a principle of action, it can be neither great nor enduring; but, when we study the nature of *suffering*, — of that quality which was created from the very heart's-blood of our Saviour's sacrifice for the sins of the world, — we can understand how such a grief should belong alone to an elevated love, and prove the seed and vital principle of an enduring happiness.

If we look deeply into sin, and the many forms of distress all about us, we find that, to reach a cure, we can do nothing without giving the love which alone is born of suffering; and how can such a love spring up in the heart, unless through a profound knowledge of the divine gift of love to us in Jesus, — *of love to us*, for whom he gave himself?

Unless our human hearts bleed, as did his divinest nature, for those steeped in the sin of ignorance, of oppression, for the outcast and the enslaved, how can we have courage to reach them, raise them, and bless them?

And there are temptations to neglect duties which are more personal, — our duties to those whom we love; and how often does love itself become selfish, and work bitter harm!

We may love one, and without injury to one's self, who may, nevertheless, be injured incurably by it: through peculiar circumstances, our influence may be the very worst. And how hard it is to see this! how our self-love hides or glosses over the terrible fact! How can we say, "My love will hurt him: I must withdraw all outward manifestation of it"?

Not till we rise so high as to suffer for his injury shall we be able to make this great sacrifice, which will at last expand and grow into a Christ-like love.

And as the sublime form of our Lord smiles on us, through all these earthly claims and sympathies, with ineffable love and joy, may we not dare to believe that the sacred shadow of his cross has fallen upon us? and may we not hope to be strengthened and enlightened as his instruments of wide-spread good, and at last, perhaps, expect to know what happiness, that deserves to be such, really is?

AN INCIDENT IN LONDON. — CHURCH HOSPITALITY.

Dear Sir, — I find, in your "Monthly Journal" of February, President Hill's account of his early experiences in seeking a seat at a Boston Unitarian church.

Having already been interested, on a similar account, in behalf of those abroad, it may be well to state the arrangements I found there.

One Sunday in London, our friend Mr. Channing was to preach at a church remote from us. The name as well as the person were widely attractive; and we were glad to answer several invitations to hear him, at the small expense of a very long walk.

Using, however, no names at the door, we were at once recalled from the floor of the church by the terrified attendant, who would not compromise himself by promising us better success anywhere. Unusually fatigued, we paused, before ascending to the galleries, quite long enough for our position to be thoroughly understood by many of the congregation. All were far too nice to overstep that English *gaucherie*, which, once broken down, yields to such generous liberty.

To the gallery, then, despite our mute appeal, we perforce ascended, and became comparatively comfortable in an empty pew. Just before the opening of the services, a lady entered, alone, the further extremity of the long pew in which we occupied two seats. She maintained a moment's uneasy silence; then gently addressed us:—

"Really, I believe this is *not* a public seat."

"Can you tell us, madam, where we *may* sit?" I hinted here. "We have already been turned from the floor."

"Possibly, near the organ?" she questioned rather than replied, with a glance at a long array of empty benches.

On the bare forms in front of the organ, and facing the clergyman, we had certainly no cause of regret, save the nervous sensation of intrusion; which, however unreasonable, it is often difficult entirely to control.

Some weeks later, during a conversation with Lady ——, a chance allusion to my own Unitarianism produced an instant declaration of hers. I found, to my mortification, that it had been possible for me to form a strong attachment, without a single expression to evince a faith so unusual in London. Her ladyship spoke with great warmth; and said, that, among her friends, she was quite alone in this belief. She added, that her husband had kindly taken her from a great distance expressly to hear Mr. Channing. They were unable to gain admittance; and, to her most heavy disappointment, were obliged to drive from the door.

Perhaps you will allow me to pursue the subject with a respectful inquiry. *Are* the minor virtues so inefficient in our pilgrimage, that Christian flocks so widely scattered appear to be ignorant of their plainest requisitions? How may we be led to the large deductions which might be drawn from the "cup of cold water"?

And surely, in these cases, the clergy themselves are partly responsible for the *customs* of the church, where every door should be open to him who, hearing, will come, or to him who cometh that he may hear. I know to whom I address myself, and am confident of the kind construction which will be used in my behalf. K. M.

INTELLIGENCE.

MR. BENJAMIN H. BAILEY was ordained as pastor of the Society in Dedham, Mass., on Thursday, March 14. The introductory prayer was offered by Rev. J. H. Morison, D.D., of Milton; Rev T. B. Forbush, of Northborough, read selections from the Scriptures; the sermon was preached by Rev. Convers Francis, D.D., of Cambridge; Rev. Alvan Lamson, D.D., the former pastor, offered the ordaining prayer; Rev. Joseph Allen, D.D., of Northborough, gave the charge; Rev. John D. Wells, of Quincy, the right hand of fellowship; Rev. George E. Ellis, D.D., of Charlestown, the address to the people; and the concluding prayer was offered by Rev. Calvin S. Locke, of West Dedham.

MR. HENRY STONE, a graduate of the Cambridge Divinity School in the class of 1860, was ordained as pastor of the Society in Fond-du-Lac, Wis., on Tuesday, Feb. 26. A full account of the services on this occasion will be found in the letter of our correspondent "Milwaukee," on another page.

REV. THOMAS DAWES, having resigned his office as pastor of the Hawes-Place Society, South Boston, closes his labors on the last Sunday in March.

THE ordination of Mr. William H. Savary, as pastor of the Society at West Newton, Mass., will take place on Wednesday evening, April 10. Rev. O. B. Frothingham, of New York, will preach the sermon.

REV. EDWARD C. TOWN has accepted a call to become the pastor of the Society in Medford, Mass. Mr. Town closed his engagement at South Braintree, which was for one year, on the last Sunday of March; having declined an urgent invitation to renew it.

THE Unitarian Society in Charleston, S.C., has advertised for a pastor. The pulpit, temporarily supplied at present, will be vacant on the third Sunday in April. Applicants are requested to address "the Chairman of Wardens of Unitarian Church, Charleston, S.C., Key Box 16."

REV. JOSEPH H. PHIPPS, of East Bridgewater, has received and accepted a call from the Society in Kingston, Mass., to become their pastor.

REV. D. H. RANNEY has resigned the pastorate of the Society in Bernardston, Mass.; and has been invited to supply the pulpit of the Society in Walpole, N.H., for eight months, commencing with the first Sunday in April.

REV. C. H. A. DALL expected to leave Calcutta for this country the last of February. He will come by the way of England, where he will spend several weeks, and will reach Boston about the 1st of June. He visits America on a vacation, by the advice of his physician; having become much prostrated by his severe and long-continued labors in a tropical climate.

A LETTER from California, in the "Christian Inquirer" of March 23, gives the following information:—

"I would state that Mr. King yesterday (Feb. 7) remarked in an earnest sermon, that, if the debt of the church should be paid by the 1st of May, he was willing to say that he would remain another year, nor even to limit his time to that one year. As the debt *will* be paid, please therefore consider our distinguished brother as renewing his engagement with us."

AT a monthly meeting of the Committee of the British and Foreign Unitarian Association, held just before Mr. Gangooly

left London on his return to India, the following resolution was unanimously passed by a full Committee: —

"*Resolved*, That this Committee cannot allow their Hindoo brother, JOGUTH CHUNDER GANGOOLY, to leave England without recognizing the value of his labors in this country in exciting an interest in the Indian Mission; that they would assure him of their sympathy and of their best wishes for his welfare, and pray that God may enable him to be faithful in the solemn and important work to which he has been set apart by their brethren in America."

Mr. Gangooly was then introduced to the Committee, when the above resolution was read to him; and the chairman, George Long, Esq., in a few very appropriate words, took leave of Mr. Gangooly, and expressed the cordial wishes of all present for his future usefulness and success.

BOOKS AND PAMPHLETS RECEIVED

Since our last Notice.

Christian Examiner, March, 1861.

The last number of the "Christian Examiner" contains several articles to which we would call attention. One is upon the recent book of Max Müller upon Vedic literature. This article is by Prof. Whitney of Yale College, who is not only the first Sanscrit scholar of America, but one of the first in the world. Prof. Whitney has been some years engaged, in connection with one of the most eminent German scholars, in editing one of the Vedas in the original text. This article, therefore, deserves the best attention from all students who desire to make themselves acquainted with the latest results of Vedic studies.

Another important article in this number is on the relation of reason and faith, occasioned by a notice of Bunsen and his works. It contains the substance of Dr. Hedge's sermon at New Bedford last October. Regarding the article, therefore, as a sermon, no less than as an essay, we must express the opinion, that it alone would place the writer at the very head of his profession. There is no one else whom we know, in our own denomination or in any other, who could write a discourse, which, in all the qualities of profound thought and happy expressions, would bear comparion with this. In its immediate

effect upon a congregation, it might be inferior to the fervid flow of Huntington, the vivid and electric effects of Beecher, or the sweeping force of Bellows. Nor is it a sermon to compare with those of Dr. Putnam, considered as a concentration of effective thought to produce a single practical conviction. Robertson's sermons, which we rank, on the whole, as highest for the purposes of sermons, — combining more religious experience with more analytic thought than any others, preaching with the spirit and with the understanding also, — never attempt, so far as we remember, any such profound, and at the same time comprehensive, survey of a subject, as this. One is affected, in reading it, as by the sight of those deep and rapid currents, where, at every moment, the water rushes from below to the top, boiling up from beneath, with indications of forces at work beneath the surface. In this sermon, single sentences and single words hint at processes of original thought and results of long study. It is not shallow in some places and deep in others, like the Ohio, — fordable here and there, with large sand-bars often intersecting it, but resting here and there in long blue levels, which sleep like lovely lakes, fringed with forests and overhung with hills; but it rolls steadily onward, the same vast volume, like the Mississippi, which is of the same apparent width and power from Kentucky to New Orleans. The diction of this discourse is as brilliant as the substance of it is profound: no one else has such command of language, such happy and suggestive expressions. This discourse, therefore, which seems to us the best thing the author has written, places him easily at the head of all writers of sermons, with whom we are acquainted, in the qualities described; nor is there any other, like or second, in this style.

The Gospel Liturgy. Prepared by Direction of the General Convention of Universalists.

None of the liturgies prepared among Liberal Christians has perfectly satisfied the great body of those who desire to worship in the liberty wherewith Christ maketh free, in the love which fulfilleth the law, in the order which ministereth reverence, and in the fulness of spirit of a quickened faith. Each approach to what is a manifest want of the new church demands grateful acknowledgment. The Universalist manual, prepared by one of their most esteemed pastors (Rev. A. C. Thomas), has some decided advantages, which make it a valuable assistant to ministers, if not so easily introduced into congregations as that used by the "Church of the Disciples" and by many scattered congregations.

One recommendation is the tunes printed at the end, so as to be of service in vestry-meetings, thirty in number. Another is

the provision for various occasions not considered in most of our liturgies, — Sunday-school teachers' meetings, dedications and installations, family worship, the sick and the dying, Good Friday and Pentecost, &c.

A third advantage is, that some, not all, of the services, are superior to any with which we are familiar, — that for baptisms especially, — and refreshing by their variety from older forms. The prayers might have been better: they need more of a personal Christ. Excellent in brevity, they should have more of the venerated words of "the Book." The hymns seem the most open to criticism: old favorites, like "The Lord is my Shepherd," are supplanted by modern lays of far less beauty and power. Still the "Liturgy" is a valuable addition to the complete one yet to appear. H.

ACKNOWLEDGMENTS.

1861.			
Feb. 25.	From	Society in Brighton, for Monthly Journals	$27.00
" "	"	Society in Wayland, for Monthly Journals	7.00
" 26.	"	Society in Peterborough, N.H., as a donation	22.45
" "	"	Society in Dublin, N.H., for Monthly Journals	10.00
" 27.	"	Rev. Horatio Stebbins's Society, Portland, Me., for Monthly Journals	15.00
" 28.	"	sale of Tracts	5.86
" "	"	scattered subscribers to Monthly Journal in February	69.55
Mar. 1.	"	Society in Fitchburg, for Monthly Journals	55.00
" "	"	Society in West Roxbury, for Monthly Journals	15.00
" "	"	"F.," Chicago, Ill., for India Mission	6.25
" 5.	"	Society in South Danvers, for Monthly Journals, additional	5.00
" 6.	"	Society in Leicester, for Monthly Journals	10.00
" 7.	"	a friend in Keene, N.H., for packages of Tracts, to be sent to the West	3.00
" 8.	"	Society in Staten Island, N.Y., for Monthly Journals	12.00
" 9.	"	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals	68.00
" 11.	"	Society in North Easton, for Monthly Journals	30.00
" "	"	Rev. Dr. Ellis's Society, Charlestown, for Monthly Journals	70.00
" 12.	"	Crosby, Nichols, Lee, & Co., for Monthly Journals	33.25
" 13.	"	Society in Cohasset, for Monthly Journals	21.00
" 14.	"	Second Society, Brooklyn, N.Y., for Monthly Journal, additional	1.00
" 18.	"	Rev. Dr. Hall's Society, Providence, R.I., for building church in Kalamazoo, Mich.	100.00
" 22.	"	From a friend in Portsmouth, N.H., as a donation	5.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Ira Bailey	Bolton.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
Gerald Fitz Gerald	Cambridge.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
John K. Karcher	Boston.*
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
George Osgood	Montague.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
D. S. C. M. Potter	W. Bridgewater.
James Richardson	Boston.*
Charles Ritter	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
George W. Stacy	Milford.
Augustus Steinhart	Cambridge.
Livingston Stone	Cambridgeport.
Wm. Law Symonds	Boston.*
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

THE

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THE MISSIONARY FIELD AND WORK.

THE Unitarian denomination seems to be at last awakening to the importance of missionary operations both at home and abroad. This is certainly an encouraging sign; and, if it does not go to sleep again, we may confidently hope for such wise measures and vigorous action as will result in a wide-spread diffusion of our reasonable, spiritual, and practical Christianity. Unitarians have not hitherto been propagandists to any great extent; and there are many places out of New England, if not in it, where little or nothing is known of them or of their views. Channing is almost unknown to thousands, even by name. It has evidently been thought by many Unitarians that their cause is so true and good, that it might be left to itself to work its way through the world alone and unaided. But it is coming now to be seen that it must be *sent* out of Boston in order to find a lodgment in the minds and hearts of the millions providentially prepared and waiting for it, before it will be received. This is an encouraging step forward. May it be followed by still other steps!

The fields are almost everywhere white for the harvest, and it only needs that reapers should put in their sickles to bear away their sheaves with rejoicings. Of course, large and flourishing organizations will not spring up in many places at once, especially in places new to us. So far as popular organizations are concerned, the established churches must long be in the ascendency where they have always had the field; and the more unthinking and worldly classes will be with them, on Sunday at least. These organizations, having the power, bestow many temporal rewards, both directly and indirectly, upon those who will remain with them, — rewards of a social, political, and pecuniary nature; and there are few, as yet, who are Christian enough to resist the temptation, and to follow the truth without pay.

I am not sanguine, then, of any great and sudden ecclesiastical revolution in our favor. Possibly there may be, ere long, some providential breaking-up of old religious parties by "secession" and otherwise; and then there may come a "reconstruction," that will enable us all to get into our natural positions and relations with one another. There are thousands, even tens of thousands, of Liberalists in Orthodox churches now, that do not naturally belong there. They belong with us, and are with us in theory, in sympathy, in hope. But how can they get with us bodily, unless in some great ecclesiastical revolution? They do not love liberty quite enough yet to emancipate themselves from their acknowledged slavery, — not singly and alone; but if they could only be influenced by some great leader to rise *en masse*, or could they get inspiration and courage enough "themselves to strike the blow" in a general insurrection, they would become the majority at once, and even lose no "reputation" and no good things of the world. Why would it not be a good idea for the Unitarian Asso-

ciation to send out some of its ablest and most influential men to pioneer such an insurrection? Such commanding voices might give an "effectual call" to the many liberal men and women who groan in bondage to the old churches, which are like the bed of the prophet, — "shorter than that a man can stretch himself upon it, and its clothes narrower than that he could wrap himself in it;" and they might be influenced at once to unite, and construct better homes for their expanded souls. But that is a kind of "secession" hardly to be expected in our day; and yet it may come: and, as it would be right and *peaceful*, I can pray for it.

But, revolution or no revolution, I find that, wherever I go, the most independent *thinkers* have already broken with the old theology, and will have nothing to do with it. They say, "*No* theology rather than that, — a theology so irrational, unmerciful, barbarous;" and they spurn it from them, and none of its ministers can convert them. The ministers, indeed, do not seem to like to encounter them, lest they should be losers in the conflict with reason and humanity; and many of these independent thinkers — which is the most formidable fact against the churches — are really the most worthy and excellent persons in their communities, — far better than the most rigid "professors" will average, manward especially. It is, indeed, in consequence of their superiority of mind and heart, that they have risen above the Calvinism and semi-Calvinism of the times.

I think that few really *good* persons that think and read for themselves, unrestrained by ecclesiastical authority, are now rigid in the old and outgrown faith. If you meet with a person who will never hear a Liberal sermon (except, perhaps, at a funeral), nor read a Liberal book, nor treat a "heretic" with the common courtesies of life, you will find

that *he* is the one who believes his creed the most firmly, and defends it the most furiously; but the man who exercises his own faculties, and will hear others than his own denomination, without prejudice and enmity, and meet all in the social circle on terms of equality, he, we may be sure, is more than half converted to our faith, notwithstanding his ecclesiastical position. Hence it follows, too, that the *legitimate* influence of the Calvinistic faith is dwarfing and demoralizing. Of course it is, if its firmest, most zealous believers and advocates are generally narrow, clannish, sour, and unfriendly outside of their own communions; and if generally its most amiable, kind, social, and benevolent nominal disciples are not more than half Orthodox. And this has always been my chief argument against the popular faith, that it does not naturally make good men, but the reverse. I always take it for granted, that if a man is a firm friend of freedom, peace, and general progress, and is withal friendly and fraternal in his relations with Liberalists, he is rather "heretical." There are exceptions, of course, to this general rule; but I think they are comparatively few. Can the thousands, who are so prejudiced that they will neither hear nor read, be called *thinking* persons?

If, then, the most independent thinkers and most excellent persons are everywhere breaking with the selfish and cruel theologies of the past, it is important that Unitarianism, or Liberal Christianity, should be carried to them, — should be carried to them that they may be saved from falling into indifference and hostility to all religion. Our views are particularly adapted to such persons; and I do not think it any disparagement to them to admit, that they are not so well adapted to persons on the lowest planes of life. Channing could not reach the latter as some Methodist revivalist can. There are many that cannot appreciate

Channing now, and they could find little satisfaction in reading him; but they can understand as little Christ's sublime doctrine of "the Spirit," as found particularly in John, or even in Paul. Different classes of preachers are adapted to different classes of persons.

The Methodist denomination is a very important and useful one; and it is reaching many — reaching them through the feelings mainly — that Unitarians cannot reach. Let us rejoice in this. But Unitarianism in its present form, and as promulgated by most of its ministers, is a gospel for those who do not go so exclusively by mere emotion, but who think and read, and who demand food for the mind as well as the heart. In all the towns round about me, there are little groups of men and women, who are among the most substantial in their neighborhoods, that are always glad to hear the Word of Truth from Liberal preachers; but there is scarcely enough of them in any place to sustain preaching. It will take time, too, to organize them into any effective "union." It is spring-time now, and about all that can be done is to sow our seed. The summer of sunshine and showers must interfere, and then will come the harvest; but the harvest will come, sooner or later, as sure as the seed is sown upon the good soil that is offering itself.

It is an easier matter to sell our books than it is to get subscribers for our various periodicals. Every community almost is flooded with newspapers: and, wherever the missionary goes, he finds most persons committed, for the time being, to some religious, spiritual, or reformatory journal; and it will be hard for him to get subscribers. Our periodicals will, therefore, have to rely mainly upon the old established societies for their support. The "Monthly Journal" is an admirable thing to circulate gratuitously in a new region; and, after a while, it would seem that it

must, in that way, get subscribers for itself. If it should not, it will not be its own fault. It is admirably adapted to the thinking class that I have spoken of. I have put it into the hands of scores of such, who never before knew any thing of Unitarianism. And they demand a pretty positive theology, — a positive one both on the negative and affirmative side. In the exercise of their common sense and common humanity, without any scholarship, they have entirely thrown off the antique dogmas of Trinity, total depravity, vicarious atonement, and more especially that still more awful one in which they all culminate, — eternal torments. They are prepared, therefore, for strong meat. The "babes," who require milk, are not the ones we are going to reach at present. They are afraid of heretics, having been scared in the nursery; and they will almost run when they see one. And as a prominent part of our work is to those who would be sceptics, for all that the Orthodox could do for them, we shall probably be all the more successful among them if we give *them* "the truth, the whole truth, and nothing but the truth," just as it dawns upon us in our studies and blesses us in our lives.

The "Journal" is not only reasonable and benevolent in its theology, but it is spiritual and philanthropic also. This is what the people who are for us demand. They are about as sick of the popular piety (so merely passional and shallow), and of the narrow philanthropy that shows itself chiefly in saving souls from wrath, as they are of the popular theology; and, did not the "Journal" teach the trinity of *head*, *heart*, and *life* religion, it would be less welcome and less useful than it is. Success to it!

PLAN FOR A "CHRISTIAN UNION."

THE following note was received recently; and, in answering it, we have thought it well at the same time to meet similar wants elsewhere. We therefore print our reply.

DEAR SIR, — In this city of fifteen thousand goodly people, there are about a dozen of us poor heretics (?). I doubt if a dozen is not too high an estimate of the avowed Unitarians here; but, be this as it may, the few that we are, we wish to establish a "Christian Union" for mutual advancement. To assist us in attaining this object, will you please send me a well-defined practical plan adapted to our purpose? An early reply will greatly oblige

Yours in Christian brotherhood, ——.

To ——.

DEAR SIR, — It has given me much pleasure to see by your note that you propose to try the plan of a "*Christian Union*" in your city. I see no reason why it should not succeed, and so lead the way to many other similar ones elsewhere.

The following *sketch* for the organization of such a Union must be regarded as only a suggestion. Experience may show that it can be modified and improved very greatly.

Constitution and Laws of the Christian Union in ——.

1. NAME. — The name of this Association shall be "The Christian Union of ——."

We say, "Christian Union." We do not say, "Young Men's Christian Union," because it ought to include, not only the young, but also the old; not only men, but also women. We say, "*Christian*" Union, because its objects are Christian objects, and its rule is the truth and the love manifested in Christ. We say, Christian "*Union*," because the method is to be that of united action, of co-operation in study, in work, and in worship. There is nothing in this name which is sectarian; yet it is distinct and expressive. It excludes no human being who *desires* to be a Christian; yet it implies that Christianity is its aim and law. It does not undertake to say what Christianity is, or how much of it is to be believed. It admits all who believe themselves in any way to be Christians, either in mind or in heart.

2. OBJECT. — The object of this Association is co-operation in the study and practice of Christianity.

There are many persons, in all parts of the land, who desire to be Christians and to lead Christian lives, but who find it hard to do so for want of sympathy and aid. They cannot unite with the churches where they live, because they differ from them in belief, and are, therefore, excluded from their sympathy. Regarded as heretics, they are shut out from the usual Christian sects; and their honest doubts or inquiries would only excite reproach. They are not numerous enough to form a new society of any kind, whether Unitarian, Universalist, Swedenborgian, Quaker, or Spiritualist. They cannot build a meeting-house; they cannot support a minister. But Jesus has said, that, where two or three meet in his name, he is with them. If only two or three, they can meet in each other's houses for worship, study, action; and so get good and do good. It will thus constitute, in fact, *a Christian family.*

3. MEMBERSHIP. — The members of this Association shall be those persons who, on application, shall be chosen by the votes of two-thirds of the members; who shall then sign their names to the Constitution, and shall regularly attend the meetings of the Union, and fulfil their duties as members thereof. But they may withdraw at any time by giving due notice to the Secretary of the Union; or they may be dismissed, for absence or other reason, by a vote of two-thirds of the members, at a meeting called for that purpose.

There shall be no limitation to membership on account of creed, character, or condition. No one can be rejected on account of his orthodoxy or his heterodoxy, because of his past sins and follies, because of his poverty, his ignorance, his race, his color. All who desire to be Christians are admissible. All, when admitted, are received to equal rights. Since it is said, that in Christ Jesus there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" (Gal. iii. 28); and, again, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ all and in all," — it is evident that a true Christian Union should include those of all classes, creeds, races, and conditions. A man may be a *Trinitarian* or a *Unitarian*, a *Roman Catholic* or a *Universalist*, a

believer in *Mormonism* or in *Spiritualism*; and his opinion is no disqualification for membership, so long as he does not insist that others shall agree with him, — that is, so long as he allows equal rights to his brethren. Women, as well as men, should have full power to speak and vote. They should be eligible to all the offices of the Union, and should be encouraged to take part in all its work. But if any one speak too much or too often, if any one be disposed to be overbearing or dogmatical, if any one interferes by his spirit or his conduct with the welfare of the club, he should be kindly told of his error, and, if finally incorrigible, may be dismissed.

4. NUMBER. — The number of the Union shall not usually exceed ——; and, when it contains —— members, it shall be divided, and a new Union formed. These Unions may occasionally meet together for social purposes. When a sufficient number of Unions are formed in any place, they may combine to erect a building, to be the common property of all, containing lecture-rooms, library, parlors, &c.

The number of members in a Union may be limited by the size of the room where they meet, and by possibility of mutual acquaintance and co-operation. Perhaps twenty-five or thirty would be about the right number.

5. METHODS OF CO-OPERATION. — As man consists of three parts, — intellect, affections, and will, — so the co-operation should be in each of these three elements of his nature, — head, heart, and hand. The members of the Christian Union should *think* together, *feel* together, and *work* together. There should, therefore, be meetings for study, for fellowship, and for benevolent action. All who join the Union should agree to attend these meetings regularly.

One meeting, for worship and study combined, might be held on Sunday. The WORSHIP might consist in singing hymns, repeating the Lord's Prayer together, reading the Psalms or any other liturgic form together, silent prayer, extempore prayer, mutual confession, and the recital of any interesting religious experience.

(*a.*) The STUDY might then follow, — consisting, perhaps, of a Bible class for studying the New Testament. Each member of the class should have a blank-book, ruled, and divided into sections; each section or chapter containing the title of some important subject, — doctrinal, ethical, or religious. Such subjects, for example, as these might be chosen: The Character of God; Trinity and Unity; Mission of Christ; Work of Christ; Deity of Christ; Subordination of Christ; Human Nature, its Ability and Inability; Total Depravity; Goodness; Hereditary Depravity; Conscience in Man; Reason in Man; What is it to be a Christian? How does one become a Christian? Why should one be a Christian? How does one know that he is a Christian? Profession and Practice; Heaven; Hell; Immortality; Nature of the Future Life; Judgment to come; Angels; the Devil; Inspiration of the Bible; Atonement; Salvation; Conditions of Salvation; Nature of Salvation; &c.

Before beginning the Bible class, each member might bring a list of subjects like the above, containing those in regard to which he or she needed light. Then a list might be selected from all these, and the titles written by each student in his or her book; leaving a page or two after each title, for entering texts. The class might then meet on successive Sundays, and read the New Testament together, having dictionaries and commentaries on hand for reference; and enter in their books such texts as seem to bear upon any of the subjects selected. In this way, by a systematic study, they would learn what the New Testament *really teaches* upon all these points. Much interesting and useful conversation would occur during the study. Such a course might last during several years; but its results would be preserved in the commonplace-books. Such a course of study, also, would give more real knowledge of Scripture in a few years than could be obtained by listening to sermons through a long life.

(*b.*) The meetings for WORK might be upon some evening in the week. Any member of the Union might then bring forward any case of destitution or need in the town, for which he desired aid; and arrangements might be made to meet it. Co-operation would be able to do much which individual effort could not accomplish. The details of action in these meetings for Christian work will occur of themselves, and need not be stated here.

(*c.*) FELLOWSHIP-MEETINGS. — These may be sometimes prayer-meetings, sometimes social meetings, sometimes for religious conversation, sometimes for recreation and amusement. If Jesus represented the father of the prodigal son as having feasting, music, and dancing in his house on his child's return,

it surely cannot be improper for the disciples of Jesus to enjoy themselves in innocent gayety. Many churches now, it is true, would discipline the father of the prodigal son, were he a member of their body, for having "dancing" on this occasion in his house. But this Puritanism is fanatical and injurious. It drives away the young from religion. He who made wine for Cana is not displeased with the gayety and gladness of human hearts. The Christian Union might, like the "Turners," have a gymnasium for exercise, — both old and young, men and women, taking part; and this, increasing the health of the body, would also help the soul. Innocent games — as of chess or nine-pins — might be also freely added; and "HOLINESS" be written on all the amusements of life, and God glorified in all by thankful joy.

6. THE CREED AND COVENANT, or Basis of Union. — The following, or something like it, might be the basis of Union: —

"We the undersigned, believing that the teachings of Christ, contained in the New Testament, are of the highest importance, and tend to the greatest practical good, and desiring to become the disciples of such a Teacher, agree to unite together in a Christian Union for the mutual study and practice of Christianity.

"No creed, or articles of belief, except the above, shall ever be adopted by this Union as a condition of membership, or test of character.

"We desire and agree to co-operate to get good and to do good, to study together and to work together, so long as we find the Union to be for our common advantage.

"We also agree to contribute regularly of our means, according to our ability and judgment, to the expenses and various charitable purposes of the Union.

"Finally, we desire to be one in thought, in word, in action, in prayer, by mutual sympathy and mutual aid."

The American Unitarian Association, Boston, has voted to make a donation of books and tracts to all such Unions as may be formed and go into actual operation. It will send the works of Channing, Ware, Dewey, Walker, Robertson, and others, upon an application to its Secretary, Rooms of American Unitarian Association, Boston.

THE NEOPHYTES OF ISIS.

THE neophytes of Isis fasted, prayed, and studied together, in preparation for the priesthood. At stated seasons, the priest who governed them said, "Let him who would be no longer a neophyte meet me in the great hall at midnight." Once two youths met him there in the darkness; and the one said, "Father, my heart prompteth to become a priest: I feel no need to be longer a neophyte. Make me therefore a priest, I pray thee." But the other said, "Father, I feel myself too sinful and ignorant to become a priest, or even to remain longer as a neophyte: send me away, I pray thee." Then the priest said, "Take the oath of truth and secrecy." Then they took the oath: and the one repeated, "I desire to become a priest;" and the other, "I am not worthy to remain as a neophyte." Then the priest said, "Take them, and deal with them according to their deserts." And his servants took each of them, and clothed them anew in the darkness. Then the priest said, "Behold the judgment of Isis!" and the temple was filled with light. The young men looked at each other; and, lo, he who felt worthy to become a priest knelt with bare head, in coarse black garments; and he who felt himself unworthy to be even a neophyte stood erect, clothed in garments of gorgeous hues and lordly texture, the sacred mitre on his head and the mystic symbols in his hand; and the choral song of the priests welcomed the new member of their order. And the priest said, "Let the proud and ambitious become the slave of Isis: let the humble and aspiring become her servant."

INDIA MISSION.

[The last letters from Mr. Dall are dated Feb. 8 and Feb. 22. The first of these we give, almost entire, below. From the other we cull these facts: —

1. Mr. Dall does not expect to be in Boston before July or August. His health improves, and his work thrives as never before. "Letters from two rajahs are on my table," he says. He encloses one from a young Hindoo who had been reading "Chapin on the Lord's Prayer," and was much interested in it; and who signs himself "With some affection for Christianity."

Sergt.-Major Charles Cress is to supply Mr. Dall's place during his absence, — to preach for him, and to superintend the Mission School. Sergt. Cress is a man of experience.

Joguth, when he arrives, will probably be in the Mission School also.

The friends of the Mission, in England, have just shown their interest in it by sending to Mr. Dall 1,313 rupees, or £100. This will almost repay the money advanced by Mr. Dall to the expenses of the school.]

CALCUTTA, Feb. 8, 1861;
Unitarian Mission House.

DEAR FRIEND AND BROTHER, — Until this year, I have had a small weekly congregation: I have now a daily one. This month closes six full years of absence from Boston and all that Boston has for me; but only since last May has our God provided me with a daily church. I have been accustomed to consider myself most fortunate, when *once* on the seventh day, or Lord's Day, I could look round about, and, from my Bible pivot, try to move thirty souls. *Daily*, now, I stand in the midst of a hundred and sixty or more, — my preaching-hour being from half-past two to three, — and lead them in hymns, which they sing with might and main; and in gospel-appeals, which are turned into the best Bengali by my hearty co-laborer, Dwarkanath Singhel; and in prayers, outspoken in unison in the Bengali tongue. No day passes without hymns, preaching, and prayer, emergencies ex-

cepted. To compare, now, this congregation with that weekly one of twenty or thirty listeners (now reduced to eight or ten comers, and occupying one or two hours of each Sunday morning with Bible-study, preaching, conversation, and social prayer):—

Well: At noon of the day before yesterday, came in to me a circular-appeal for aid to the hundreds and thousands daily perishing with famine on the north-west borders of Bengal and in the Punjaub. This dire distress falling at this moment upon seven and a half millions of people, twelve and a quarter millions of rupees are needed at once to feed them, at the present prices of grain. Calcutta people — and chiefly Englishmen — have, in three days, placed upwards of thirty thousand rupees in the hands of the Famine Relief Committee; promptitude in payment being literally life to the dying. Sixty thousand pounds sterling have just been given by Government (again by Englishmen and Christians),—that is, six *hundred* thousand rupees; besides which, public works have been set a-going again, which had ceased for want of funds, — in order that this daily *extending* famine may, if possible, be stayed. Now, had I appealed strictly and only to my "Unitarian *Christian* church," as requested in the circular of the Famine Relief Fund (all the moneyed ones, or nearly all, — like our true friend Richard Lewis, and others, — having been driven home from India by the miseries of Indian credit and finance), what should I have practically accomplished? Possibly, nothing. The doubling here, and more than doubling, of the cost of all the common necessities of life, compels our Christian friends to economize to the last *pice*. The day before yesterday, however, in my noon sermon, I spoke to a hundred and sixty-seven boys and young men about the awful famine. Tears were in our eyes, as we sang "The Fatherhood of God, the brotherhood of man;"

and every hand, to the tiniest, was raised in resolve to do what it could. Yesterday and to-day, the pice and picayunes (two-anna silver-pieces) have been showering down upon the laps of the five working teachers, and into my superintending hand. I agree to double by my own gift whatever is raised, and point the children to the gifts of Dr. Hosmer's (Buffalo) Sunday-school boys and girls, — which adorn our walls, — whose good deeds were similarly accomplished by *cent*-contributions. We shall probably send in to the fund, to-morrow, some forty or fifty rupees, — an offering of *Hindoo* children to the literally dying Heathen! Will not the holy angels be glad, and the All-Father accept the gift? They will: he will.

Such, I say, is the present attitude of your Mission in India. Tell our Committee so; and bid them not let their hearts be troubled, when God gives them such co-operation with himself.

I have given you but one of the many things I meant to say in this letter. I wanted to have told you of Ram Mohun Roy's son's recent gift to us of a hundred rupees, and of a newly rising tide of public sympathy in our work. We are rejoicing just now in the fact, that our able friend and helper, Mr. Rakhal Das Haldar, one of the truest-hearted men in Bengal, — having been driven out of his once sweet home by his dear old father's hatred of Christianity, and having lately had reason to resign his well-paid post in the commissariat-department of the garrison at Barrackpore, — comes to us, declaring, with tears, that he is "nearer to Christ than ever before." I have invited him to stay here at Our House for some weeks, and hope that his experience and calmness of wisdom will be of great assistance to our loved Philip Joguth; who, by the papers, will be among us in about a week. I have recovered some strength; and as our school is exciting much public attention just now, and

favorable comment in the leading journals, — as well as receiving visitation and examination by high Government-officials, including Lord Cummings's *vice*, Sir Bartle Treve, — I cannot yet fix the day or the month of my starting for London and Boston. God be wi' ye all and your brother

C. H. DALL.

[The following article on Mr. Dall and his school appeared as an editorial in the "Englishman," the chief daily paper in Calcutta, written by the editor.]

Whilst theorists propound their rickety social schemes, the earnest workers, who here and there force the busy and pre-occupied world into fresh grooves, do their work, much too deeply absorbed in it to make much demonstration about it. In due time, the worker dies; and, after some years, the world finds out how much it was indebted to him, and the finders canonize him. We think it possible, there are few Europeans in Calcutta but have some knowledge of the Plymouth cobbler, who originated the ragged-school system in England: we think it also possible, that there are fewer who know as much about a worthy man who is doing even a greater, and more immediately productive work, here in Calcutta.

The voluminous writers of reports on education in India — even the Director of Public Instruction himself — might not find it misspent time to visit the School of Useful Arts, at No. 85, Dhurrumtollah, which we visited a few days ago. They would find there a practical solution of many difficulties, social and theologic, over which they have spent years, and may spend more, in very unproductive discussion. This school is the sole work of a real, earnest man, a true missionary, a teacher of the truth; for the truth is always practical. It has been thought of, worked

for, established, and maintained by Mr. Dall, an American Unitarian missionary, — very far, it may be, from orthodoxy as to his theological tenets, but orthodox beyond most men we have seen, in his earnest, straightforward resolution to do thoroughly the duty that lies nearest to his hand; and this duty he has performed nobly, and with most astonishing effect. Let those who see difficulties in the way of getting natives to allow their children to attend schools conducted on Christian principles, or to help themselves in attaining the best education placed within their reach, visit Mr. Dall's school, and they will leave it with a very different view of the subject.

In May last, Mr. Dall, having made some previous preparation, devoted himself to this especial work, and commenced what he called the Useful Arts School, with seven boys. He has now on his books two hundred and ninety-five names, and an average attendance of a hundred and fifty in all the classes, of all ages, from six years to thirty-five years of age. Keeping in view the wholesome principle of giving nothing for nothing, and enforcing habits of self-help, he charges for the three divisions of the school eight annas, one rupee, and two rupees per month respectively. The pupils are taught the elements of a sound English education.

We saw little fellows literally packed into little rooms (every corner and cranny being made available), learning to read in three classes; others writing, others well advanced in arithmetic and elementary mathematics; some learning short-hand, some at book-keeping; others grinding poetry not unintelligently (for they could freely translate the English poetry into Bengali or Hindostani). Calisthenics and singing have their turn; and, by the kind help of two or three ladies, some of the older scholars are laboring to overcome the mysteries of Berlin wool-work, to teach, in

turn, wondrous combinations of tent-stitch, tapestry, cross, and German stitches, wherewith the imprisoned inhabitants of the Zenana may beguile weary hours.

Mr. Dall has taken the lease of the house thus occupied, at 95 rupees per month. He has bought forms, and borrowed rickety benches and tables. He has secured the assistance of two European, and, we think, three native assistants, whom he has somehow inoculated with his own enthusiasm and self-sacrificing spirit; and, among them, they have solved the question of the right direction for effort in native education.

We have said the scholars pay. Those who are absolutely without means are employed in copying or other procurable work, to enable them to earn their school-fees; and, by these means, the last month's receipts from all sources have been 153 rupees. But the expenditure has been 370 rupees. Since the commencement of the school, the average receipts have been about 100 rupees per month; and the expenditure, 350 rupees: and yet there is no debt, except to Mr. Dall; to whom society is not a little indebted for his successful experiment. He is an American missionary, with no resources, we believe, which can be relied on, but his own labor; yet he has given up to this object his whole available income.

How many men are there in India, who, with the work of a mission on their hands, — the charge of this school voluntarily assumed, — would, in addition, undertake to report for the press, in order to meet the costs of his school? Yet this is what Mr. Dall has done; and our Legislative-Council reports have been his work for this purpose. Nay, more: he is obliged to leave India for a few months, and has delayed until he has got competent assistance to supply his place for the time; and has arranged to lodge money of his own to meet the anticipated deficiency, month by

month, in his absence. We think, that, when once public attention has been called to the object, this will scarcely be needed: his work is too good, and far too useful, to let it die because he must leave it for a few months.

With the same object, Mr. Dall has been, for a fortnight past, lecturing three times a week in connection with the American Panorama at Messrs. F. W. Browne and Co.'s; and is to be remunerated by two benefits, the proceeds to be devoted to the school. The first of these benefits is advertised to take place this evening; and, with a knowledge of his object and his work, we do not think that the Christian community of Calcutta will let him want an audience.

MISSIONARY LABORS AT VANDALIA, ILLINOIS.

Rev. James Freeman Clarke.

Dear Brother, — Recently I have made an interesting visit to Vandalia, Ill., the old State capital; lectured two evenings and preached one sabbath to large and interested audiences; and made arrangements for stated preaching there one Sunday in each month of the year. A large and well-furnished hall in the Court House, formerly the State House, is at our service; and a goodly number of friends are ready to lend their aid. Our meetings were attended by Unitarians, Universalists, Episcopalians, and liberal-minded persons of no denomination. Many of these have been fairly driven from the Orthodox churches of the place by their illiberality and intolerance; so that we found a large and interesting class of people who have not been attending church anywhere for a considerable period. One of the resident ministers is particularly severe upon the

amusements of the young, classing them with immoralities and crimes; and the want has been much felt of a more liberal, cheerful, and disinterested form of religion and religious worship.

It is only in this way that I can account for the warm and friendly reception I met with from so many strangers, and their ready response to a plan for monthly visits and the stated preaching of our faith. No Unitarian minister had ever preached at Vandalia previous to this visit; and yet I found Unitarians there. One intelligent gentleman and his lady came from Boston a few years ago; and another gentleman and his wife were from Yellow Springs, O., — graduates of Antioch College. Another friend I had met in Hillsborough, and some of the old families of the place, I found prepared to think favorably of our faith. Many of the lawyers and physicians took hold with us; and, on the Monday following our religious service, a subscription of two hundred dollars was raised, promptly and without difficulty, towards defraying the expenses of a stated liberal worship.

The treatment we received from the Presbyterian minister aided our movement considerably. A notice was sent to him, by one of our friends, of our lectures and preaching, and was read, with the addition of some unfriendly comments, in which he said it was enough for him to know that we were Unitarians and denied the divinity of Christ (some understood him to say that we denied that Christ is the Son of God); adding, that the people might go if they pleased, but there would be meeting in his own church.

We had a large audience on Sunday evening, and preached from the text, "He that hath seen me hath seen the Father;" setting forth Christ as the image of the Father, the Son of God, the divinely appointed Messenger

of his truth, and the Saviour of men. We endeavored to show that his divinity consisted in his divine humanity, his sinless nature, and his exhibition of the Father in his teachings and character; closing with an exhortation to the hearer to receive Christ as a Saviour and Friend, to adopt his principles, and to become, like him, an obedient son of the ever-living God.

In our worship we had the use of several dozen copies of the Episcopal Prayer-book and Liturgy, with hymns annexed; and by using the opening sentences, the general confession, a psalm read in alternate verses by the minister and people, and the hymns, we found it a valuable addition to our worship. This service we shall continue to use, proving as it did so satisfactory to all. We should not object even to repeating the Apostles' Creed, nor to the *Gloria Patri* in the earlier form of it, — "Glory be to the Father, *through* the Son, and *in* the Holy Ghost," &c. But the Litany would need more variations than could be conveniently made in the reading; and besides, as its omission shortens the service, and an extemporaneous prayer follows the Scripture-reading, our mode of using the best parts of it, and blending it with the congregational form, being freer and less formal, was preferred by many to the more lengthened service of the Episcopal Church.

On my return from Vandalia, I stopped, and gave an evening lecture to our friends, in Litchfield; and last Sunday I preached in Hillsborough. In both these places we have a good opening for missionary work; and I anticipate an arrangement, by which, with their own help and some missionary aid, they may be supplied with the stated services of Liberal Christianity. When something more definite is done, I will give an account of it.

As the query will naturally arise, how I can do this missionary work, and have the care of the church at Alton, I

will state, that, until recently, I have spent my *vacations* in this kind of service; and, at other seasons, my pulpit has been occasionally supplied by Dr. Eliot and his colleague, Rev. Mr. Staples of St. Louis. I have also given some of my time between the sabbaths, lecturing on subjects of a moral and religious character illustrative of the principles of Christianity, and yet partly literary, biographical, and historical.

Recently, however, I have received a valuable co-worker in this field, who is about to devote himself to the Christian ministry; and, by way of further preparation, will enter into this work with me for the next year, supplying my pulpit when I am absent, and going alternately with me to these places in the region round about. I allude to Mr. NEWTON M. MANN, lately the Principal of the Alton High School, a member and communicant of my church for the past three years, a man of education and refinement, and of eminently Christian character. For a considerable period, Mr. Mann has been pursuing theological studies, with such aid as I could afford him in the use of my library; and, having had some experience as a writer and public speaker, he has chosen to spend a year in missionary work, continuing his studies the while, instead of going to a divinity-school. He is impelled to this course from the circumstance that he has a family to support by his labors; and, having already received a good scholastic education, he hopes to be useful in this way, and to acquire the necessary experience and training for the new service to which he has consecrated himself as a minister of the gospel of Christ.

He has already preached three times to my people, with entire success and to their high gratification; and has supplied the pulpit of the Church of the Redeemer, at Cincinnati, a couple of sabbaths. With his co-operation, I

trust we shall be able to visit the waste places of the great West, to revive some of the branches of our own vine, and to speak the words of eternal life to many hungry and thirsty souls.

Fraternally yours,

J. G. FORMAN.

ALTON, ILL., March, 1861.

THE COMING OF CHRIST.

THE passage in Matt. XXV., at the end, is one of the most remarkable passages in the New Testament. The principal points contained in it refer to, —

1. The coming of Christ.
2. The judgment.
3. Future punishment, and its connection with the judgment.

On the first of these points we would say something now.

The long conversation, of which our passage is the close, contained in the twenty-fourth and twenty-fifth chapters of Matthew, commenced with a question, addressed by the disciples to their Master concerning his *coming*, and the end of the age (or of "the world," as it is translated in our version). Jesus had just told them that the Temple was to be overthrown. This brought up at once in their minds the idea, familiar to every Jew, of the end of the Mosaic dispensation, the overthrow of Jewish institutions in their narrower form, and the beginning of the age of the Messiah. This is called the coming of the Christ, or the appearing, revelation, manifestation, of the Messiah. When the Christ is re-

to the eternal age. Every thing in the two chapters refers, in its primary sense, to this life, and not to the future; to this world, and not to the other. Olshausen, one of the latest and best of the Orthodox commentators, admits this. He admits that the Orthodox commentators generally have been in error in referring the last part of the great prediction to a future judgment in the other world, while they are obliged to refer the first part to the destruction of Jerusalem. "Hence," says he, "I do not hesitate to adopt the simple interpretation, and the only one consistent with the text, — that Jesus did intend to represent his coming as contemporaneous with the destruction of Jerusalem and the overthrow of the Jewish polity."

The *coming* of Christ is, therefore, the same as the *revelation* of Christ. Every revelation of Christ's truth is his coming. Every new vision of Christ as he really was, and is, and shall be, is a new coming of Christ. Christ would not really come in any high or important sense if he should appear in his outward person to-day in the streets of Boston; but if to-day, meditating upon his word and life, we understand him better than we did yesterday, then he has *come* to-day.

Jesus, therefore, does not come as the Christ till his truth comes to the human intellect, conscience, and heart. His advent is his revelation: revelation is his advent.

Hence he had not come when he was in Nazareth among those who disbelieved in him. He had not come to the scribes and Pharisees, who rejected him. He had not come to the Jewish people, who crucified him; nor to Pilate nor to Caiaphas, — not even to his own disciples. When outwardly with them, he was not really with them. So he said, "I go away, and come to you." He did not really come to his disciples, till he came, on the day of Pentecost,

in a spiritual and inward revelation of himself. Those who only saw him outwardly never saw him at all. Those who expect to see him outwardly will never see him at all. Paul received Christ not when he was stricken down on his way to Damascus. Christ did not come to Paul then, though he saw a great light and a heavenly vision. But Christ came to him when "it pleased God to reveal his Son" *in him:* and therefore he says, "I know no man after the flesh; yea, if I had known Christ after the flesh, yet now know I him no more."

Jesus takes pains in this chapter to show his disciples that his coming is not to be a visible, outward coming, but an invisible, inward coming. If any man says, "Lo, here is Christ, or there, believe it not;" "Behold, he is in the desert, go not forth;" "Behold, he is in the secret chamber, believe it not." He is like the lightning, — seen all round the sky at once. The revelation of Christ to mankind is like this broad sheet of lightning. He comes "*in the clouds of heaven,*" not on the earth: "*he comes with power,*" with the divine power of truth, changing the whole face of the world. He comes "in glory," — in the moral and spiritual glory of hearts and souls redeemed from evil and sin.

Any merely outward coming of Christ with outward signs would be poor and low and unworthy compared with the coming of his divine truth and love, — a leaven to leaven the whole mass of mankind.

We can now see, perhaps, why Jesus said that he was to come at the time Jerusalem was overthrown, and the Jewish nation destroyed as a people. It was because his religion then began to penetrate the hearts of men. The partial system, the local religion, the ethnic form, ended; and the universal, the human religion, the religion of the human race, began.

MY CREED. BY A UNITARIAN.

Addressed to those who ask, "What do Unitarians believe?"

DEAR FRIENDS, — You often say to me, "What do you Unitarians believe?" I wish to answer this question; and I beg your candid attention to what I am about to say. You do not like to be misrepresented; you ought not to misrepresent us: but we always shall misrepresent each other, until we hear each one speaking for himself.

I wish to state my creed, or some points of it. It may be thought, that, as a Unitarian, I have no creed; for that Unitarians do not believe in creeds: but this is a mistake. Unitarians have creeds, like every one else: every one has a creed; that is, every one who has an opinion. A CREED is simply a belief: it comes from the Latin *credo*, "to believe." Now, it is plainly a desirable thing to have a distinct and definite belief, if we can; that is, to have a creed. The thing which is not desirable is, to insist on other people having your creed instead of their own; to refuse to have fellowship with those who have their own creed instead of yours; to make your creed *a condition of fellowship, or a test of Christian character.* Remember, then, if you please, that our objection is to the abuse of creeds, and not to their use. We consider them as abused, in two cases: 1st, When a man or a church say, "We will not have fellowship or communion with you, unless you take our statement of belief instead of your own; we will not regard you as a brother, unless you can say your prayers as we say them:" the other, when a man or a church say, "Unless you take our statement of belief instead of your own, you are a bad man."

A creed is for one's self, not for other people. Its points should be turned inward, toward one's self; not outward,

toward other people: they should be like the points of a bird's quills, — to stick into one's self; not like the points of the quills of a Canada porcupine, to stick into others.

A man's creed is for himself chiefly: it is to judge himself by, not to judge other people by. The best-made creed is like the best-made coat: it fits only one person. A coat which fits everybody, fits nobody; and so it is with a creed.

God has made men different in mind and body. As no two faces are alike, so are no two minds alike. God does not wish men to think alike: he wishes them to think differently. I infer this from the fact that he has made every man's mind different from every other man's; has given every man a different training, discipline, and culture from every other man; and so has made it impossible for any two honest men, who both think, to think exactly alike. God does not love monotony: he loves variety.

"But is there no such thing as truth," you say, — "truth, the same thing to all men, everywhere and always? And if there is something real, fixed, unchanging, eternal, ought not all to believe it? and, if they believe it, will they not all believe the same thing, — that is, all have the same creed?"

This is the great argument of bigots, sectarians, and dogmatists. It is honestly urged, and has weight. It deserves to be examined: let us examine it.

There *is* something real, unchanging, eternal. This is truth; and it can be known. And, when two men come to know the same truth, they are both united in the same conviction; and, if they have the same power of expression, they will not only think, but say, the same thing. I not only grant this, but I assert it, and believe it with my whole soul. The universe is not drifting at random: it is steered by an immutable hand toward a certain and fixed end.

But, then, we are finite, and *truth* is infinite. And the law of progress is, first the differences, then the agreements; first variety, then harmony; first distinct and separate notes, then their concord. Men must, therefore, arrive at agreement by differing: we must disagree at first, in order to agree by and by. And, as fast as we come to an agreement in regard to some things, new questions come up, about which we again differ. We learn to agree in some things about which we once differed; but then new points of difference always arise.

Take two savages in South Africa. They agree about a few things; fifty or a hundred facts they have experience enough to be sure of: beyond that, they have no knowledge nor any questions. They have nothing to differ about: they do not, then, differ much. But take two New-England men. They agree entirely upon fifty thousand facts, laws, and truths, of nature, of science, of history, of art, of geography, of philosophy, of ethics, of religion; but, beyond these, there are thousands about which they differ. First, there is a region of *knowledge*, where men agree entirely; then, of *belief*, where they agree partially; then, of *opinion*, where each man has his own. But opinion is always turning into belief; and belief, by being transformed into life and experience, becomes knowledge. "Opinion," says Milton, "is knowledge in the making."

With these preliminary remarks, I proceed to state my creed.

MY CREED.

ARTICLE I. — I believe in God, the Infinite and Eternal One, above all, through all, and in us all, — seen in nature as a divine Order, seen in events as a wise Providence, seen in man's soul as an inspiring Reason and a Light within us. I believe he is our Father, and

more tender, true, gentle, and kind than any earthly father ever was or can be.

I believe that he is *One*, and that *one* and *three* are two different things. I believe that we know him by his Son and his Spirit. I believe in God, the Father; God in Christ, reconciling the world to himself; and God, by his Spirit, influencing our souls. But God is One, working by three different means.

I believe he is a Father, and therefore loves each child as an individual, — wishes it to be saved. He sends joy and sorrow to it in goodness. Here and everywhere, he is the best friend any one of us can have.

ART. II. — I believe in Christ, the Son of God and Son of man; the image of God, as all are intended to become; the one man who succeeded in leading a true life, and so shows that it can be done. I believe he was endowed by God in extraordinary ways; was a providential man; was selected from all the race to unite all races; to be the Captain and King, not of the Jews only, but of all mankind. His gospel is adapted to all; and all mankind will at last receive it, and be saved by it.

I believe that he is still in the world; still near to us; still, with all the ascended church, ready to aid and help us.

I believe in his coming one day to reign in our conscious knowledge; that he will conquer all war, all slavery, all forms of evil in the world, and then give up his kingdom to the Father, that God may be all in all.

I believe that he is the one Mediator between God and man, the open Window through which we see God, the open Door by which we come to God.

ART. III. — I also believe in man, as a being endowed with wonderful capacities. In all men, I believe, there is a spirit, a soul, and a body.

His *spirit* gives intuitions of eternity, of God, and of immortal life; not by reasonings or arguments, but by sight and experience.

His *soul* has freedom, or will, as its essence; has intellect and love as its twofold direction. It has a multitude of powers, tastes, and tendencies: it has an infinite variety, and not a thousandth part is yet known. I believe that all in history, in romance, in tragedy, in poetry, is but a feeble hint of what is existing, as yet undeveloped, in man.

Yet I believe that man is a sinner. His sin is in his freedom; but the result of his sin, by re-action, is depravity. So his sin is of two kinds, — guilt and depravity.

I believe that the tendency of sin is to death; that is, to the decay and torpor of his nature. It is misery, here and everywhere.

But I do not believe that this depravity is total depravity. I believe that there is some good in every one, however depraved.

Nor do I believe in *inherited* guilt. Every man is responsible for what he freely does himself. Depraved action may be a nature or a tendency inherited from the past: guilt is, and must be, only in one's own action.

ART. IV. — I believe in the gospel as GOOD NEWS. It is a promise of deliverance from all sin and evil. It is addressed to all. Its conditions are practicable; all can comply with them: if not, it would not be good news. They are, —

1. *Repentance*, or *conversion;* that is, turning round, or beginning to do right.

2. *Faith*, or trust in a higher help, — in God as a Father, in Christ as a Saviour, in the Spirit given in answer to prayer.

ART. V. — I believe in *regeneration*, or a new life, a new creation in the soul. It is a higher life than the natu-

ral one. It is *soul and body* made regenerate. It is the ascent upward, here and hereafter.

This is GOD'S work, not ours. Repentance is our work, and faith is our work; but regeneration is God's work. He makes us new creatures by a divine power. He commands repentance, but bestows regeneration.

ART. VI. — I believe that the evidences of the new life are both inward and outward. I believe that the "fruits of the Spirit" are "love, joy, and peace," good temper, good nature, thinking of others, loving good things, doing good things. They are honesty and conscientiousness in conduct; living to do good to others, not merely to ourselves; faithfulness, sincerity, purity. Especially it is a sign of new life, to be doing what we can, be it more or less, to advance Christ's kingdom.

ART. VII. — I believe in the Bible. I believe it was written by inspired men. I believe that the Old Testament was inspired by the sight of the law; that Moses and the prophets were teachers of law; and that the New Testament was inspired by the sight of the gospel, — by love.

The New Testament is our gospel; though we can get good from the Old Testament too. But our faith is not Judaism, but Christianity: therefore it is in the New Testament.

I do not believe that inspiration is infallibility: it is sight, but a sight mixed with the seer's own thoughts and private opinions. Inspiration is not infallibility; yet it has authority. I believe that those whose writings are preserved in the Bible speak, and will for ever, with a commanding authority, to the instincts, consciences, and hearts of men. No other book ever has or can have such authority as this. It is pure water from the Spring itself.

ART. VIII. — Finally, I believe in heaven and hell.

I believe in heaven here and hereafter, — in a life which

consists in knowing, loving, and being loved by, God and man. It is a state of soul, — of the mind seeing truth, the heart loving beauty, of the hand doing good. It is not a mere place for hymns and prayers; but a holy state of active good.

I also believe that hell is the same thing. It is in *not* loving truth, but falsehood; *not* loving God, but avoiding him; not serving God and man, but leading a selfish life.

Heaven and hell I believe to be both *eternal:* that is, I believe in an eternal connection between good and joy, between evil and sorrow. This is rooted in the nature of God, and nature of things; and is, therefore, eternal.

But I believe that good is stronger than evil, and will overcome it at last, — in the day when every knee shall bow, and every tongue confess Jesus to be Lord, to the glory of God the Father.

This, then, is my creed, or a part of it. It is *mine:* I did not have it made for me by St. Augustine, or Wesley, or Calvin, or Luther, or Channing; not by the Assembly of Divines at Westminster, or the Synod of Dort, or the Council of Trent. They could make, perhaps, a much better creed; but they could not make *my* creed: I must make my creed myself. I therefore made it for myself, in my own study, out of my own thought, my own experience, my own knowledge of Christ and of myself. And I believe that every one else must do the same: a creed cannot be emptied out of one man's head into another.

Also, it is my present creed. I shall not agree to believe exactly so for five years, nor for two years, nor even for a single week: for, as I am not infallible, I may discover that I am mistaken in some points; and then I ought to change.

CIVIL WAR.

Since our last number was issued, civil war has commenced in the United States. War has come to us, — to us, a generation who have only known it at a distance. War is in our own land, in our own cities, at our own doors, among our own friends and brethren. The people of this great Christian nation, in the middle of the nineteenth century, have caught each other by the throat. War has begun, — bloody, terrible, as all wars are; cruelly and bitterly terrible, as all civil wars are. Who can see the end of it? who can tell what is to come out of it? The beginning of strife is like the letting-out of water. When men have once tasted blood, they become like tigers. When brethren fight with brethren, the battle is especially terrific.

A deep trouble comes over us at this commencement of battle in our own land, — "the confused noise; the garments rolled in blood;" buildings on fire; forts knocked into pieces; shells flying through the air, freighted with horrid death; explosions of magazines; conflagration, torture, death. This in the nineteenth century, we say; this here; this among those, who, six months ago, belonged to the same nation, brother-officers in the same regiments, fighting under the same flag, going to the same church, claiming the same heritage of glorious memories from the past, boasting of the same national glory and greatness! "O madmen!" we are disposed to cry, "stay your fratricidal hands. Shall this nation commit suicide?" All the old lamentations and arguments against civil war, which we learned at school from Roman poets, come up in our memory. "Even wolves and lions do not fight with their own species," they said: "why

will Romans destroy Romans? Are there no Britons, hitherto untouched, to be led chained down the Sacred Way?" But we cannot explain *our* civil struggle as they did, — as the long result, the late punishment, of the slaying of Remus by his brother Romulus. We are Christians, and do not believe in any such dark destiny, following with its vengeance in the footsteps of a race, as the Indian tracks his foe.

But it seems so strange! We thought we had outgrown war. Our peace societies, peace congresses, orations and sermons about peace, — have they done *nothing*? Is there no progress at all since Genghis Khan and Attila? Is the day *never* to come, when the sword is to be beaten to a ploughshare, cannon melted into steam-cylinders, and rifle-barrelled muskets worked up into sewing-machines? That is our chief trouble, — that Christianity seems so ineffective. If we could hope that by and by war was to cease, we might take courage; if we could see that some progress had been made. But such a fighting in a Christian land is a worse argument against Christianity than all that was ever written by Tom Paine, Strauss, or Feuerbach. It takes away our hope, our sense of the progress of man. Man seems, after all, only the same wild animal he always was: the same beast is there, ready to grind his teeth, and glare with his eye. We have only taught him a few external habits, a few tricks of politeness; but the old ferocity is below, ready to show itself on any occasion.

And this is the hardest trouble in hearing of this siege and storm of Fort Sumter, — we seem to see in it such a deep-seated moral disease, such a blackness of darkness in the human soul.

But with every evil there is a consolation; and war, which looks so black on one side, is all light on the other. The old national heroism has revived. We are not a

nation of shopkeepers only: we love something better than money. Old Massachusetts throws herself, as of old, in the van,—puts her three thousand men into Washington within a week from the time they are asked for. The whole North rises, as on a great tide of enthusiasm; and all are lifted together into a lofter condition of soul. Farmers, barbers, politicians, women, children, all are equally filled with the desire to make some sacrifice for the good cause.

War, then, like death, is both a sad and a glad thing: on one side, awful; on the other, noble and divine. Happy those who live to see this day,—a day in which selfishness seems almost to have disappeared from the common heart,—a day of great things! War, horrible and evil as it is, is only a symptom of a deeper disease. The disease has come to the surface. It was always there: now it is seen.

Let us pray, that, before another monthly issue of our little journal, blessed peace may have returned; or, if not, then that this war, *when* it ends, may end in a durable peace, based on truth and justice and God's holy will.

MAY MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

The public meeting of the Association will be held this year, as usual, on Tuesday morning, May 28. The names of the speakers, and the subjects, will be announced in the daily papers and the weeklies.

The business-meeting of the American Unitarian Association, for choice of officers and other matters of importance, will probably be adjourned, as in previous years, to Wednesday afternoon, May 29. The business to be acted

on at that time cannot now be certainly known; since it will depend on the wishes of the Association, as well as upon the state of the times. We may, at that time, be in the midst of a civil war, which will make all matters insignificant, and render it quite impossible to attend to them. If, however, the condition of affairs permit the thoughts to be given to such matters, some such plan of operations as the following may be laid before the meeting for its consideration and decision: —

1. There shall be but one paid officer, — the Secretary; who shall do the duties now performed by the Assistant Secretary, — being in the office every day and all day, keeping the books, answering all business-letters, and giving information to all comers. His salary to be fixed for this year at a thousand dollars.

2. The rest of the business of the office to be divided among the members of the Committee, all of whom shall be chosen in reference to work. One shall edit the "Monthly," one conduct the foreign correspondence, one or more the domestic correspondence. The whole Committee shall meet oftener than at present, — perhaps once a week, — when the Secretary shall consult them in regard to any letters received by him about which he desires advice.

3. The missionary work of the Association to be confided to gentlemen living in different parts of the country, each of whom shall, for a certain compensation, leave his own church on certain Sundays, and preach in his State or its vicinity. Thus one missionary may be appointed for each one of the States where work is to be done, who shall be a true Episcopos, or overseer of his own field, and make reports concerning it.

4. It shall be the policy of the Association to encourage the formation of Christian Unions of men and women to co-operate together in the study and practice of Christianity

in those places where no Unitarian society exists. Such Unions may be aided by donations of books, and by occasional visits from the nearest Episcopos, or Missionary Bishop.

5. The funds required during the coming year for the purposes of the Association may be estimated as follows: —

India Mission	$5,000
Missionaries, ten at $200	2,000
„ ten at $100	1,000
Churches aided, say	3,000
Young men aided in study	1,500
Books and tracts given away	500
Secretary	1,000
Office-expenses, &c.	400
Rent	600
	$15,000

6. To meet this, we have the income of invested funds, and the proceeds of the "Monthly Journal." Still, as so many unexpected demands are always made each year on the treasury of the Association, it should be the effort of the churches to contribute, as they easily can, the full sum of fifteen thousand dollars each year. All that is necessary is, that they shall agree to do it, and so do it systematically. We have some two hundred and fifty active churches in the body. Of these, some fifty may be able to contribute a nominal sum, — say, ten dollars each; one hundred more churches may give an average of fifty dollars each; fifty others might give one hundred; twenty, one hundred and fifty; twenty, two hundred dollars; ten might give two hundred and fifty dollars. This would amount to twenty thousand dollars.

All that is necessary, in order to make the Association active and efficient, is that the churches should agree to give it their united support. Unless they do this, it cannot accomplish the ends of its existence.

INTELLIGENCE.

REV. FREDERIC FROTHINGHAM, of Portland, Me., has received and accepted an invitation to preach the Anniversary Sermon of the Meadville Theological School in June next.

MR. WILLIAM H. SAVARY was ordained as pastor of the Society in West Newton, Mass., on the afternoon of Wednesday, April 10. The introductory prayer was offered by Rev. Ed. J. Young, of Newton Corner; Rev. James C. Parsons, of Waltham, read appropriate selections from the Scriptures; the sermon was preached by Rev. O. B. Frothingham, of New York; Rev. Geo. R. Noyes, D.D., of Cambridge, offered the ordaining prayer; Rev. James Freeman Clarke, of Boston, gave the charge; Rev. Jas. K. Hosmer, of Deerfield, the right hand of fellowship; Rev. Jos. H. Allen, of Jamaica Plain, the address to the society; and the concluding prayer was offered by Rev. E. B. Willson, of Salem.

REV. NATHANIEL O. CHAFFEE, of Tyngsborough, Mass., has received and accepted an invitation to become the pastor of the Society in Bolton, Mass.

REV. LIBERTY BILLINGS, of Quincy, Ill., has asked of his society a release for one year. He contemplates a brief tour in Europe during the summer, but will pass most of the time in New England.

EX-PRESIDENT MILLARD FILLMORE has accepted an invitation to preside at the Unitarian Festival to be held in Boston, Anniversary Week.

REV. DANIEL S. C. M. POTTER, having supplied the pulpit of the Society in West Bridgewater for six months, has received and accepted a call to become their pastor. He will be ordained on Thursday, May 8; and the sermon on that occasion will be preached by Rev. E. S. Gannett, D.D., of Boston.

REV. O. B. FROTHINGHAM, of New York, has received a call to become the pastor of the Second Unitarian Society in Brooklyn, N.Y.

Rev. John Orrell has resigned the pastorate of the Society in Sandwich, Mass.; the resignation to take effect on the 1st of August next.

Rev. A. D. Mayo, of Albany, N.Y., has been invited to preach the Annual Sermon before the Cambridge Divinity School, next July; and has accepted the invitation.

Rev. S. K. Lothrop, D.D., of Boston, has accepted an invitation to preach the Election Sermon before the Ancient and Honorable Artillery Company, at their anniversary in June next.

Rev. Edward C. Town was installed as pastor of the Society in Medford, on the afternoon of Wednesday, April 17; the services being conducted in the simplest Congregational form. Rev. Geo. W. Briggs, D.D., of Salem, commenced the exercises by reading appropriate selections from the Scriptures. Prayer was then offered by Rev. Nathaniel Hall, of Dorchester; after which, Rev. Charles Brooks, as Chairman of the Parish Committee, stated, in a short address, the intention of the society to install Mr. Town as their minister. They had invited him to settle with them, and he had accepted their call: in this public presence, he announced their invitation. Mr. Town replied, in an address, which was substantially the installation sermon: he stated, simply and earnestly, his view of the position of pastor and teacher, and pledged himself to the covenant formed between him and his people. Rev. Edward E. Hale, of Boston, then addressed the congregation and their pastor; assuring them of the sympathy of the churches, and defining the duty of a Christian church, as taking up the work of Christ in the redemption of the world.

Rev. J. G. Forman, of Alton, Ill., received the following notice in the "Fayette Democrat," published at Vandalia, Ill.; which place he visited as missionary of the American Unitarian Association: —

"The lectures and sermons of Rev. J. G. Forman, of Alton, on Saturday evening, Sunday, and Monday evening, were well attended, and produced a very favorable impression. We learn that an effort is being made to secure the services of Mr. Forman once a month."

THE new church erected by the Society in Fall River, Mass., was dedicated on Wednesday, April 24. The following was the order of services: Invocation, by Rev. W. J. Potter, of New Bedford; selections from the Scriptures, by Rev. C. Y. De Normandie, of Fairhaven; sermon, by Rev. J. F. W. Ware, of Cambridgeport, a former pastor of the society; dedicatory prayer, by the pastor, Rev. William B. Smith; closing prayer, by Rev. D. W. Stevens, of Mansfield.

The old building was situated in the south part of the city, entirely one side of the centre of the parish; and on this account, when it became necessary to repair it at a great expense or rebuild, it was thought best to adopt the latter course, and thus obtain a more convenient location. The present edifice, which is on Main Street, in the northern section of the city, is a neat and commodious structure, capable of accommodating some five hundred and fifty persons. Under the church is a large and pleasant vestry for the use of the Sunday School; and also two smaller rooms, for the Ladies' Sewing Circle and committee meetings. The architect was Nathaniel J. Bradlee, Esq., of Boston.

THE WESTERN UNITARIAN CONFERENCE will meet this year in Meadville, Pa., in the last week of June. The anniversary exercises of the Meadville Theological School take place during the same week. The Conference will assemble on Wednesday, June 26. On the evening of the same day, the graduating-sermon will be preached by Rev. Frederick Frothingham, of Portland. Thursday, June 27, will, as usual, be devoted to the graduating-exercises of the school. On Friday, June 28, the Conference will resume its session. Further and more definite particulars will be hereafter announced. Meanwhile, our friends in Meadville are making preparations to receive all guests who may visit their delightful town. A full attendance is hoped for.

MR. JOHN SAVARY, a graduate of the Cambridge Divinity School in the class of 1860, has received a call from the Society in Newtonville, Mass., to become their pastor.

REV. A. P. PUTNAM, of Roxbury, Mass., has declined a call to become the pastor of the First Unitarian Society in Chicago, Ill.

BOOKS RECEIVED

Since our last Notice.

Twelve Sermons, delivered at Antioch College, by HORACE MANN. Boston: Ticknor & Fields. 1861.

Horace Mann, like all other earnest reformers, had not only warm friends, but bitter opponents. He was obliged to interfere with the interests and oppose the prejudices of many; and they, in return, opposed him. The schoolmasters, who considered their schools to be already perfect, were angry because he suggested improvements. The Whigs were angry because he would not follow the great Whig leader, when he commanded them to go to the right-about face. Horace Mann offended by speaking very intelligibly. He always contrived to make himself understood. He did not give brown-bread pills or sugar plums for moral disease. He practised an heroic treatment, following that maxim of Hippocrates, "Quos medicamenta non sanant, ferrum sanat; quos ferrum non sanat, ignis sanat," quoted by Schiller as a motto to his "Robbers." He used the knife unsparingly, and sometimes the actual cautery. No wonder that many were displeased, and answered not only by hard reasons, but by every bitter epithet they could lay their tongues to. Among the rest, they called him "sceptic," "unbeliever," "infidel." But Mr. Mann was a Christian, though a rational Christian; tending, perhaps, to Rationalism. By the side of the New Testament he placed Combe's "Constitution of Man,"—a work which certainly teaches prudence, rather than providence. No doubt, Mr. Mann loved to look at Christianity on the legal side, rather than on the supernatural side. He taught it as law, rather than as gospel. This fact gave point to the witticism of the wag, who, when he heard that Mr. Mann was preaching to the students at Antioch College, proposed this conundrum: "Why is President Mann like the early disciples?"—Answer: "Because they were first called Christians at Antioch."

But no definition of Christianity which leaves out Horace Mann will stand the test of Christ's own words; certainly not of that generous definition of the Master, "Whosoever will do the will of God, the same is my brother and sister and mother." Horace Mann had in his soul more of Christ than multitudes of those dogmatists whose swallow of belief is capacious, but whose faculty of obedience is small. They lengthen the creed, but shorten the commandments. Horace Mann did the opposite.

The titles of these discourses suggest their character. They are twelve in number, as follows: —

God's Being, the Foundation of Human Duty; God's Character, the Law of Human Duty; God's Law, the Principle of Spiritual Liberty; Sin, the Transgression of the Law; Testimony against Evil, a Duty; The Prodigal Son (two sermons); Temptation; Retribution; The Kingdom of Heaven; Immortality; Miracles.

The fact that Horace Mann was not by profession a preacher gives an additional interest to these sermons and to the prayers which accompany them. It was in the highest degree proper and right, that, in the position which he occupied as head of that large family of young men and women, he should address them every week in regard to their moral and religious duties. Most awakening and inspiring must such preaching have been. It has set an example of lay-preaching, which, we trust, will be followed by all persons in like situations.

The three great facts of God, duty, and immortality, are brought out most strikingly in these discourses. Christ's character is held up everywhere as the object of admiration and obedience. The illustrations in the sermons are numerous and striking. The language is always full of force, — every arrow going straight to its mark.

This book should be in all students' libraries, in all college libraries, in all parish libraries, and, wherever it may go, in the hands of young men and young women.

The National Controversy; or, The Voice of the Fathers upon the State of the Country. By JOSEPH C. STILES. New York: Rudd & Carleton, 130, Grand Street, Brooks Building, corner of Broadway. 1861.

Currents and Counter-Currents in Medical Science. With other Addresses and Essays. By OLIVER WENDELL HOLMES (we omit his titles). Boston: Ticknor & Fields. 1861.

This work contains the famous Address delivered last May to the Massachusetts Medical Society, which excited so much anger among many of the doctors. In this Address, he hinted that the doctors had been in the habit of giving too much medicine. He suggested that the community is still over-dosed; remarked that no families take so little medicine as those of the doctors, except those of apothecaries; and considers it a fact of American life, that the stars and stripes wave over doses of ninety grains of sulphate of quinine, and the American eagle screams with delight to see three drachms of calomel given at a single mouthful. Dr. Holmes thinks that if the whole Materia Medica, *as now used*, with a few exceptions, could be sunk to the bottom

of the sea, it would be all the better for mankind, and all the worse for the fishes. Dr. Holmes states also the remarkable fact, that the simple method of ventilation, proposed by Dr. John Clark, had saved more than *sixteen thousand children's lives* in a single hospital.

This book has been well styled a protest against quackery, both outside of the profession and inside of it. It is a wholesome book, manly and honest in its denunciation of evil practices in medicine. It was an easy thing for Dr. Holmes to attack homœopathy; for, on this point, his own public and friends were ready to be delighted. All that a man needs is the sympathy of his own friends, the approbation of his own party. But to find fault with the conduct, the opinions, the character, of our own sect, clique, party, — this is the labor and the work. This Dr. Holmes has freely done in the present volume. Thus he exposes, in opposition to the teaching of some brother professors, the danger of physicians carrying from one family to another the contagion of certain diseases. He condemns with just severity the barbarous practice of applauding surgical operations, and the still more brutal exposure of patients in hospitals to the scrutiny of a crowd of young men. The book will have a wholesome effect. As to its attacks on homœopathy, these will do neither much good nor much harm. Considering the number of intelligent physicians in this neighborhood, who, after careful examination, have changed their mode of practice, and for years have practised homœopathy with satisfaction to their patients and to themselves, a somewhat different tone toward such practitioners might have been more effectual. Homœopathy may not be true: nevertheless, the fact that homœopathic physicians, after many years of experience, are believed by an intelligent constituency to cure as many patients as are cured by the more regular practice, deserves some consideration. Facts need not be denied because the inferences from such facts are disputed. Great multitudes of facts showed that diseases were cured by the application of Perkins's metallic tractors; but Dr. Haygarth obtained equally wonderful effects with sham tractors, made of wood or of tobacco-pipe. Hence, argues Dr. Holmes, no effects were produced by the application of either kind. It was a delusion. The cures were effected by nature or by the force of imagination. But the more reasonable inference would rather be, that the cures were effected by both operations; consequently, by some power lying behind the iron and the wood, — possibly by animal magnetism. If, instead of denying the facts with the theory, the facts had been carefully analyzed, their real source might have been found. One of the most common mistakes, and one which stands more in the way of progress than almost any other, is to deny facts because we cannot accept the conclusions which are based upon them.

Hebrew Men and Times, from the Patriarchs to the Messiah. By JOSEPH HENRY ALLEN. Boston: Walker, Wise, & Company, 245, Washington Street. London: Chapman & Hall. 1861.

This book supplies a want. We have no work upon the Hebrew nation which gives us the information contained here. Mr. Allen has given us the results of the latest historic researches, especially those of Ewald. In the small compass of about four hundred pages, we have a condensed account of the Patriarchs, Moses, the Judges, David, Solomon, the Kings, the Law, the Prophets, the Captivity, the Maccabees, the Alexandrians, and the Messiah.

The book is not an entertaining one; was not intended to be such. It is written in dry, colorless sentences, with little glow of feeling. Thoughts are hinted at, rather than unfolded. It is a book to be consulted and studied, as well as to be read. Nor is it to be read by one lolling upon a sofa: the thought in the book requires thought in its reader.

We do not much approve of the metrical versions of old Hebrew songs contained in this volume. It seems quite impossible, indeed, to render Hebrew poetry into English verse. It has never yet been done satisfactorily in a single instance. Neither Job nor the Psalms have ever been versified successfully in English. The Psalms by Watts and Montgomery are paraphrases, and not translations. Prose versions, preserving the parallelism and the Hebrew spirit, are, perhaps, all that we can attain.

The Life and Career of Major John André, Adjutant-General of the British Army in America. By WINTHROP SARGENT. Boston: Ticknor & Fields. 1861.

It is a little curious, at this late day, to be invited to read four hundred and seventy pages about Major André; but it seems to be a law of human life, that every one's biography shall be written sooner or later. It would seem that not much could be made out of a subject, the whole historic interest of which is comprised in a single event. It is true, André's character has a certain romance attending it. He wrote poetry; he acted in dramas; he fell in love; he made sketches with the pen and pencil. Mr. Sargent has hunted up all the stories and scandals connected with the British side of the American War, and has thus contrived to make a readable book.

The Boston Review. March, 1861. Vol. 1, No. 2. Boston: John M. Whittemore & Company.

ACKNOWLEDGMENTS.

1861.				
March	22.	From	British and Foreign Unitarian Association, for Tracts	$54.97
„	23.	„	Daniel Low, Esq., for packages of Tracts to be sent to Rev. H. A. Reid, Berlin, Wis.	5.00
„	25.	„	Rev. N. H. Chamberlain's Society, Baltimore, Md., for Monthly Journals	25.00
„	„	„	Society in Brighton, for Monthly Journals, additional	4.00
„	26.	„	Society in Northborough, for Monthly Journals $26.00 as a donation 15.00	41.00
„	28.	„	Society in New Bedford, for Monthly Journals	61.00
„	30.	„	Society in Marlborough, for Monthly Journals, additional	12.00
„	„	„	Society in Springfield, as a donation, additional	25.00
„	„	„	scattered subscribers to Monthly Journal in March	37.28
„	„	„	sale of Tracts	11.69
April	5.	„	Rev. Dr. Bellows's Society, New York, for Monthly Journals, additional	45.00
„	6.	„	Society in North Chelsea, for Monthly Journals	14.00
„	8.	„	Rev. A. P. Putnam's Society, Roxbury, for Monthly Journals	26.00
„	„	„	Society in Barnstable, for Monthly Journals	5.00
„	„	„	J. R. Appleton, Esq., Dublin, N.H., for India Mission	10.00
„	9.	„	Rev. Augustus Woodbury's Society, Providence, R.I., for Kalamazoo Church $60.00 as a donation to A. U. A. 81.00	141.00
„	12.	„	Friends in New Brunswick, N.J., as a donation	16.00
„	15.	„	Rev. Dr. Putnam's Society, Roxbury, for Monthly Journals	20.00
„	16.	„	Society in Sherborn, for Monthly Journals, additional	9.00
„	„	„	a friend in Portsmouth, N.H., as a donation	15.00
„	„	„	Society in Portsmouth, N.H., for Monthly Journals	15.00
„	„	„	a Lady, for India Mission	5.00
„	18.	„	a young friend in Baltimore, Md., for a copy of the Monthly Journal, to be sent to Major Charles Cress, India	1.00
„	„	„	a friend in Baltimore, Md., for benefit of Rev. William Roberts, Madras	5.00
„	19.	„	Society in Syracuse, N.Y., for Monthly Journals, additional	10.00
„	21.	„	Society in Buffalo, N.Y., for Monthly Journals	50.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Ritter	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
George W. Stacy	Milford.
Augustus Steinhart	Cambridge.
Livingston Stone	Cambridgeport.
Wm. Law Symonds	Boston.*
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

THE

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THE DOCTRINE OF PREDESTINATION.

"And we know that all things work together for good to them that love God; to them who are the called according to his purpose.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

THE Calvinistic doctrine of election, predestination, or decrees, is of all others, perhaps, the one most shocking to common sense and the natural feelings of justice and humanity.

This doctrine, as stated in the Westminster Assembly's Confession, is briefly this: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. Those of

mankind who are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season; and justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only: the rest of mankind God was pleased, — according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, — for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sins, to the praise of his glorious justice."

This is the Calvinistic doctrine of election, according to the book which is the creed of the Presbyterian Church of the United States. It is perfectly plain and intelligible. God has made some men to be saved, and others he has made to be lost, without the least reference to personal merit on either part.

This doctrine, as we have said, is the most obnoxious one in the whole range of Orthodoxy. It contradicts all that we know of God and of man. It overthrows, with a single blow, man's virtue and God's goodness. It opposes the revelation in Christ even more than the revelation in

nature. The God whom Christ reveals is not one who creates souls in order to damn them for ever: the heaven which Christ reveals is not one which comes to us without any effort of our own. This Calvinistic doctrine is more shocking to Christianity than it is to common sense.

Moreover, it is a doctrine which scarcely any one will admit that he believes. It stands in the creeds, but it does not stand in the living faith, of Orthodox Christians. Their position to this doctrine is peculiar. They cannot believe it; but neither can they get away from it. It shocks all their sentiments of honor and justice; and yet they do not know how to escape from the merciless logic which holds them fast to this doctrine with links of iron: for, when we start from certain assumptions, it seems quite impossible to avoid this conclusion. There seems, also, something in the New Testament in favor of this doctrine, especially in the Epistle to the Romans.

And I suppose that there is scarcely any thinking person who has not, at some period, been disposed to believe in necessity, in fate, or in predestination. These systems are so fruitful in explanations, they make every thing so very simple, it is so easy a way to solve a problem, this (of omitting the facts on one side), that one is very apt, some time or other, to adopt it.

And, besides, the fact that such a doctrine should have been held by such multitudes and by so many distinguished thinkers, notwithstanding the terrible objections to it, shows that it has its root in something true and real. It is, therefore, a question worthy our consideration, and one to be considered positively rather than negatively. The doctrine of election, in its common, Calvinistic form, is not worth refuting; it refutes itself: but it is worth while to ask what doctrine of election is true, and is taught in the Bible.

It is quite certain that the Calvinistic doctrine of election follows inevitably from the Calvinistic doctrine of total depravity. For, if man is totally depraved, he has no power of willing to do, or indeed of wishing to do, one good thing. He can neither convert himself, nor begin to convert himself, nor make the least preparation toward his own conversion. Then it follows that God must do all this; and then it also follows that the reason why he does this for some, and not for others, lies in his own choice. It cannot lie in any superior goodness of theirs; since, all being totally depraved, none have any goodness at all. And the reason why some are not converted and saved is, not that they are any worse than the others, but merely that God does not choose them.

Perhaps it may be said, that though men are all totally depraved, and incapable of taking the initiative in their own conversion, yet that the doctrine of election does not follow from this; the reason why some are taken, and others left, being this, — that some accept, and others refuse, the offer of salvation. God offers to convert all; but men are free to accept or decline this offer. Consequently, though totally depraved, and incapable of originating their own salvation, it is they, and not God, who finally determine whether they shall be saved or not.

But, in reply to this, we ask, If man is totally depraved, how can he have the power of choosing good, rather than evil, when good is offered him? The being totally depraved must always choose evil rather than good. He must be changed by a divine power before he can prefer good to evil; and then the reason why one is changed, and not another, must be referred, as before, to the divine decree.

Now, what is the precise point, in the Calvinistic doctrine of predestination, which offends our reason and justice?

The point lies here: First, that it makes God an arbitrary being; second, that it deprives man of morality. Heaven and hell are regarded as the place of reward and of punishment; and yet they are assigned without reference to merit or demerit. This destroys the moral character of man; making his destiny the result of fate, not of freedom. It also makes God an *arbitrary* being in relation to individuals; *despotic*, since he governs not according to any published law; and infinitely *cruel*, since he creates some souls in order to torment them for ever. These are the terrible objections which make the Calvinistic doctrine of election impossible, and sweep away with it the doctrine of total depravity.

But granting that man is not totally depraved; that, in his worst estate, he has within him a power of freedom which is a divine and holy faculty; that it depends on himself whether he accept or refuse truth and good: is it not also true, that he is a creature of destiny? It is so true, that we may well say that two-thirds of our lives are determined for us by God's will, without any choice of our own.

Every man is the result of three factors. His character, good or evil, may all be traced back to three sources. I know that you cannot distinguish these threads from each other in the well-woven web. So, too, when you are floating on the current of the Mississippi, with the cotton-tree forests of Missouri on the one hand, and the cane-brakes of Kentucky on the other, you cannot tell which part of the vast volume of water beneath you came from the Ohio, which from the Missouri, and which from the Upper Mississippi; but from one or the other you know that it all came. So, from three great rivers, the tide of character pours into our life. These three are organization, circumstance, and freedom. One part of our

character comes from our organization; another part, from outward circumstances; and yet another, from our own free choice. But these three are woven solidly together into a thick texture of habit. Let us trace them back a little, and see how they come.

1. We did not create our own special organization. No faculty or quality of our brain is any work of ours: it came to us from behind, through many generations of ancestors; not accidental, but according to law, yet not without a divine purpose. Fearfully and wonderfully are we made, — made units, each with a character of his own; each intended to be the same individual for ever, to fill a place and do a work of his own through the ages of eternity. From this our special organization we can never get away. It may be strengthened or weakened by fidelity or neglect; but such as it is, such it will be, to its smallest fibre, for ever. So we must judge from that divine law of individual existence which pervades all nature. For, otherwise, persons and things would lose their identity; otherwise, we should cease to be ourselves: and this would be equivalent to being annihilated, and having some other being made in our place.

All that part of human goodness or human depravity which comes from organization, comes by God's foreknowledge, and is a part of his decree. For this goodness we deserve no credit; for this depravity we are not responsible.

Some persons are by disposition sweet and tender; some are by disposition sympathizing and generous; some are always cheerful, hopeful, confiding. This is all very beautiful: it is God's gift in order to bless our life; something to be thankful for, whether possessed by ourselves or by others. But it is not virtue; there is no merit in it: it is simply a gift of God.

So, on the other hand, there are those whose temperaments and dispositions are sour, perverse, crabbed, anxious, desponding, suspicious, egotistical, passionate, bitter. There is no guilt in being born with such a temper as this, any more than in being born with a black skin or a crooked back. Such a temperament, though a depravity and a misfortune, is neither guilt nor accident. It comes in God's providence, and must mean something. It is the peculiar trial which God has seen fit to send us, and indicates the peculiar work which he means for us to do. It is a cross *within* the soul, — a cross to which the *soul* is nailed, not the body. While we resist this evil tendency, the evil words and acts which it prompts are not ours: we can say, "It is not I that do it, but sin that dwells in me." It is only when we *yield* to the evil tendency, justify it, excuse it, and make it ours, that we become responsible for it, and are guilty of the act.

Now, this organization and temperament of yours, with all its treasures of good or tendencies of evil, God foreknew. In his infinite wisdom and perfect knowledge, he foresaw all the good and evil that could ever come from it. Perfect wisdom, goodness, and power, ordained, before the foundation of the world, that you should have just such a disposition, just such an organization of soul and body, as you have. Then it was best that it should be so. Then, if you co-operate with God, the greatest good possible can come from this arrangement. The sin that dwells in you, the vice of your temperament, the black drop of blood, can serve the vast plan of the universe better than if you had the spirit of a seraph or the brain of an archangel. It only needs that you should be willing to work with God, in the place, in the way, with the instrument, which he ordains.

2. For Paul says, "Whom he did foreknow, them also he did predestinate to be conformed to the image of his Son,

that he might be the first-born among many brethren." But God foreknew each of us when he created us; he foreknew us with all our good and our evil: therefore he predestined each of us, with our good and evil, to be conformed to the image of his Son. For this end, an education was necessary; and an education has been determined. Every human being is educated by the circumstances under which he is born, — circumstances over which he has no control. He is born now and not then, here and not there, because God has so decreed. He is born in Africa or in New England not by any will of his. If he receives an African education, and is taught to rob and murder, he is not to blame for that, nor will God hold him responsible for it. If he receives a New-England education, and is taught industry, honesty, intelligence, he deserves no credit for it: it is no merit of his.

If he is born in Thibet, he must be a Buddhist; if in India, a Brahmin; if in Turkey, a Mohammedan; if in Italy, a Roman Catholic; if in some parts of New England, a Calvinist; if in other parts, a Unitarian. Then God has determined that he should be born into this or that order of civilization and opinion. God will never punish him for being born a Buddhist; for he meant that he should be one. By sending him into the world then and there, he showed that he meant it. God educates the Buddhist by Buddhism, and the Catholic by Romanism; fitting them thereby for something better. All he demands is that they should be faithful to their light, and ready for more; that they should co-operate with him in his work of education, and so be ready for his call up to a higher truth.

3. Sooner or later, also, this call comes. It comes from God. It is a call to a higher truth. "Whom he did predestinate, them he also called." The apostle here uses, throughout, the *past* time, although he is speaking of things

which are yet to happen. He speaks of the glory of the saints as being past, just as much as God's foreknowledge of them. That which God has determined to do, he regards as already done. They are already glorified in Christ. Thus even those who have never heard of Christ are to be called in him; and so he speaks of them as already called.

This call, or voice of truth speaking to the soul, is something which we cannot procure for ourselves. This also comes to us not in consequence of any works or merit of ours. The Jews to whom Jesus preached did not deserve that privilege by any special merit of theirs. We, who are born with the Bible in our hands, have not deserved it more than those in the middle of China, who have never heard it. God sends his truth to one nation or another, to one individual or another, according to an order of his own, and not according to any merit of theirs.

There comes a time in which God calls us. But this call is not an outward call: it is an inward call; a call heard in the soul, — heard by the inward heart. Sometimes it is more distinct, at others less so. But it is always a call to come to him; an invitation to come, and be near him; to love him, and be loved by him. It is a call to be pardoned and saved from sin, and blessed with his divine love and care.

Little Samuel heard this call; and it was so distinct, that he thought it came through his outward ears, and that it was uttered by Eli. "Here am I; for thou *didst* call me." We often think, in like manner, that it is a human voice, a human love, which seems so sweet; but it is God, who is tenderly drawing us to himself by the instrumentality of man.

Agrippa was called when he said to Paul, "Almost thou persuadest me to be a Christian." Pilate was called when

he wished to let Jesus go, but was afraid. The young man was called whom Jesus told to "sell all, and give to the poor, and come, follow him," and he wanted to go. According to Milton, even Satan himself was called when he saw Eve in the garden:—

> "Her heavenly form
> Angelic, but more soft and feminine,
> Her graceful innocence, her every air
> Of gesture or least action, overawed
> His malice, and with rapine sweet bereaved
> His fierceness of the fierce intent it brought.
> That space the Evil One abstracted stood
> From his own evil, and, for the time, remained
> Stupidly good; of enmity disarmed,
> Of guile, of hate, of envy, of revenge."

God spoke to his heart by the innocence of Eve. So the innocence and helplessness of a child have spoken to the heart of robbers or murderers, and stayed the uplifted hand.

Here begins freedom; here, with freedom, begins responsibility. "Choose, this day, whom you will serve."

"Whom he called, them he justified." When God calls us, and we hear his call, our justification follows of necessity. This word JUSTIFIED is the Jewish term for forgiveness, or reconciliation. It means that our souls are brought into harmony with God. We are put in tune. We are at peace with him. The discordant element is removed. That is the entire meaning of this hard and cold theological term. The term is hard and cold, but the meaning sweet and tender. God makes us at one with him. He makes our soul full of humility, charity, honorable purpose, generous determination. We are ready to be *true*, if we die for it. We are quite capable of self-sacrifice. Every one of us has known such holy hours, when God spoke, not to our ear, nor to our mind, but to

our heart, and made us believe with our heart. We were like little children then. We did not think of saying, "*Now I am justified*," "Now my sins are pardoned for Christ's sake;" but they were pardoned, in the only way in which God ever pardons sin, — by lifting us out of it. Over and over again, God has pardoned us, has justified us, has reconciled us to himself. We remember those holy, happy hours. We remember the serious conversation, beneath the eternal stars or by the calm moonlight, with some friend, with whom we talked of the highest truth. How insipid seemed the temptations of earth then! how poor its allurements!

"And whom he justified, them he also glorified." This glory is commonly referred to final glory in heaven; but it also refers to the present. Here Paul applies it to those Christians whom he is speaking to. "God has glorified them." Elsewhere he says, "We all, as in a glass beholding the glory of the Lord, are changed into the same image from glory to glory." Jesus says, "The glory which thou gavest me I have given them." This glory is the radiance of goodness, the effulgent light of serene faith, the transfiguration of a noble purpose. A man who is at peace with God has a noble, calm, and strong expression. This must have struck the early Christians very much, — this light shining in each other's faces, — this majestic serenity and composure in the midst of trial. It was like the glory which shone from the face of Moses on Mount Horeb, and which surrounded Christ on the Mount of Transfiguration.

Have we not often seen this? This glory is from God. It is the seal he sets to goodness. It is his stamp, his image and superscription. We may not call it by this name; but it is the true halo around the head, the true diadem on the brow, the aureola around the form. It is the shining

light of goodness, and makes itself to be seen and felt wherever goodness goes. This beautifies aged and wrinkled brows, gives dignity to the form bent with years, makes harsh features beam with the light of love and truth, and causes the homely and the coarse face to be at last more interesting and attractive than Grecian features cut like marble, and a complexion fair as snow, when features and complexion are hard as one, and cold as the other.

In this enumeration, it was the object of the apostle to encourage the disciples, by showing what God has done for them in the past and present. He had, in his divine foreknowledge of what he meant them to be, given them their organization, and moulded their character. He had destined them to a work, and he educated them for it by the needful influences. When the right time came, he *called* them by the Spirit in their hearts. The still small voice of Divine Love gave them a calm inward peace and joy: they were *justified*. And this resulted in faith, power, freedom, courage, generous self-forgetfulness, fidelity to duty, which spread a glory round their way, and beamed as a light in their every look and word.

All this was God's work. What was theirs? To accept the office, to hear the call, to receive the influx, to obey the inspiration. All the way through, they must freely concur in the work, and do their part constantly. They were to give diligence to make their calling and election sure.

We now see what Paul meant by election, and how different it was from the Calvinistic doctrine. The present *call* which we feel in our hearts is not a transient, accidental thing, but is connected with a preparation made in the past, and a purpose intended in the future. It was according to his purpose that he called us. All things will

work for our good. There is a meaning in all of our life. We are not left to chance in the outer world, nor to our own unaided will in the inner world. God works in us, with us, and around us, and all for our good; the assurance of which is, that we have heard in our heart his voice calling us.

Paul's view does not make God arbitrary, — making some men for heaven, and others for hell, with no reason but that he chooses it. But he is a wise Creator, who has always a purpose, and makes every soul for a special end, and surrounds it with special influences, and calls it at the right time, and then aids it by all that happens to it. He arranges all things according to an order: some are made for one work, and some for another; but every one who hears God's call may know from this that he is intended to be conformed to Christ's image, and to be his brother and helper in the field of life. He is to be justified, saved from his evil, filled with the calm power of truth, and made mighty in love. He has a place prepared for him, a work given him, a nature and organization made for it, an outward influence educating him to it. The sum and result of it is, that we are not obliged to work out our salvation by our own unaided strength; but "all things work together for good to those who love God." We work not the less, but the more, for this. This mighty aid is a mighty encouragement. Work out your own salvation with fear and trembling, with awe and reverence; since God works in you.

CHURCH MUSIC.

A HINT TO CONGREGATIONS AND TO SINGERS.

We are often tempted to ask, "What is the meaning and use of music in our churches?" Were we to yield to the temptation, probably a variety of answers would be returned; but we doubt whether any considerable number of voices would declare in favor of the utterance of devotion, or the awakening of religious sentiments in the hearts of the congregation. As this is a subject that has a certain kind of interest for all of us, a few remarks may be in place in a journal whose purpose is to promote the usefulness of the denomination to which it belongs.

A few years ago, we were attracted to one of our metropolitan churches on the occasion of Good Friday, — a season that might be kept to advantage by a more general observance of it, even among the descendants of the Puritans. We make it a rule invariably to be punctual at church; and, on this occasion, we committed no breach of that principle, but reached the seat assigned to us, before the minister appeared. Soon after, the organ commenced; and, as we were composing ourselves to the melodious influence, two gentlemen sitting near, very likely trustees of the society, began to whisper, in tones so audible, that it was easy for any who sat in the neighborhood to perceive that the subject of their conversation had not the slightest connection with the occasion or the place. Of course, the parties themselves were unconscious of the offence they were committing against good manners, to say nothing of the breach of reverence they were guilty of. But they completely spoiled the effect of the music by their talk. It was impossible for the strains of the one to pass into the ear, without the discordant tones of the other mingling

with it: so that a service which should have soothed the feelings, and inspired the mind with devout thoughts, was lost entirely upon one, at least, of the congregation.

This is an incident expressive of a general heedlessness and indifference: for how universal it is, especially in our congregational "meeting-houses," for the organ to commence before the people have gathered there! and during the whole "voluntary," as it is called, there is a continuous opening and shutting of doors and trampling of feet, and even audible talking from old and young, as though the service of worship had not already begun, and as if the music were designed to pass away the time, and conceal what might else become, to sensitive people, the awkward publicity of entering the sanctuary. From the habitual tardiness of many persons, and the confusion they make in this way, it is not to be presumed that they attach any religious significancy to the organ-strains that would otherwise seem to be intended to call home the thoughts, to chasten the feelings, and "swell the notes of praise" in the hearts of a listening congregation. We are aware that not everybody can have what is called "an ear for music;" but there should certainly be enough of the harmony of good sense among our people to prevent such gross breaches of propriety: and might not a conscientious acquiescence in the proprieties of the occasion seem to prepare all of us for a gradual revelation of the solemn beauty of this peculiar form of aspiration and praise?

A great deal has been written on the question, whether the singing in our churches should be the act of the congregation, or of a choir expressly arranged for that purpose. For ourselves, we are not wedded to either practice exclusively, to the prejudice of the other. We have listened to choir-singing, whose harmonies have moved us with inexpressible delight; and we have turned away,

feeling our hearts made better by the service. We have also joined in singing with the congregation, when the music and the praise have been unexceptionable. There are some hymns that seem to indicate, by the sentiments they embody, the appropriate method of musical utterance; some that belong to the whole congregation; while others are rather a lyrical appeal to the assembled audience. It would be impracticable always to conform to such indications. We are obliged to forego the gratification of perfect fitness and harmony in this relation. But, whichever method be adopted, a great deal depends upon the taste of selection, and much upon the adaptation of the tune to the sentiments and the words. We have heard many a beautiful hymn spoiled by the attempt to sing it. It may be also a heresy of our own; but it is our decided conviction, that not one-twentieth part of all the hymns in our selections are proper for singing, or ever can be sung in an agreeable manner, so as to leave a grateful impression on the congregation. There is no music in them; they did not come from the hearts, but from the heads, of their authors; they are logical and theological; they are didactic and homiletic, not lyrical and devotional. They do not appeal to the soul of the worshipper like a whisper from the other world.

But however this may be, and whatever the method adopted for singing, it should always accord with a certain fitness of things, and carefully avoid every thing like incongruity. For instance: if there should be a choir, the members of it ought to be something better than mere hirelings, and be inspired with some motive in harmony with their office and position in the house of worship. They should, for the time at least, make consciously a part of the congregation, and feel that they are as much the tongue of those who have gathered there as he whose duty

it is to give voice to the spirit of prayer before the altar. A similar remark will apply to a volunteer choir, whose members undertake to sing the devotions of the sanctuary. We know not how it has come to pass, but so it is, that the choirs in our churches are notoriously neglectful of the decencies of public worship. We have been shocked by their frequent irreverence, by their neglect of preparation in the details of the service they are set apart to render, by their turning over of leaves at an inappropriate time, by talking and laughing, as though they were only spectators of an indifferent ceremony, and had no need of prayer themselves.

This, however, is a little aside. We were speaking of music. If it is a choir, professional or voluntary, there is a fitness of things to be observed, or all the good influence will be lost. The voices should be suited to the capacity of the place. Hamlet's advice to the players might be applied, in some of its particulars, to singers, especially in church. A volume that might be appropriate and essential in the opera-house is seldom or never fitting in the house of prayer and praise; and yet we frequently are horrified by "pealing anthems" that almost threaten to verify the miracle of the rams'-horns before the walls of Jericho. The ambition of the singers should be chastened, that they may rightly estimate the demands of the occasion, and the limitations of their own capacity. Let not enthusiasm on the subject of music, and fresh remembrance of the reigning prima donna, persuade any to imagine that it is necessary or becoming for them to attempt any display of vocal gymnastics in the Sunday service of religion. Such things are always an offence: yet they are attempted every week in some of our New-England congregational choirs, where the want of musical genius and the absence of cultivated taste render the

attempts at singing wholly ridiculous; and ministers and congregations bear the burden and the shame, without so much as a gentle protest. We are persuaded that singing is a more difficult accomplishment than our social customs would seem to indicate; and we know that church-music is the most difficult part of the service to arrange. We are delighted when we find a choir that understands its vocation; and we have been gratified, infrequently it is true, with congregational singing. But, whichever method is adopted, it should be maintained with proper regard to the place, the occasion, and the parties engaged in it, and not be deemed a mere interlude to relieve the tedium of a seventh-day formality. It were better to reform it altogether, even to the extent of the utter exclusion of music from the service of the church, if it cannot be made subordinate to reverence, to devotion, to Christian faith and piety.

A HARD-WORKING MINISTER.

BLOOMINGTON, IND., May 16, 1861.

Rev. JAMES F. CLARKE.

DEAR BROTHER, — I may well feel ashamed of myself in neglecting so long to write to you. Perhaps, when I inform you of the amount of things I am doing, you may forgive me. When I returned last fall from New England, I found one of my children suffering from fever. Then I had broken up housekeeping, and winter was approaching, while I had no settled home. The pressure of friends became strong; and I abandoned for the time all idea of moving East, and declined the kind invitation of the church in Toledo to spend a month with them. I owned a house in this town, which, as it had been rented

four years, greatly needed repairs. I settled here, and have tried to make it comfortable. I opened at once a law-office. In this I have, thus far, done tolerably well. I think I have paid the expenses of living ever since I came here. This, in the slow-moving business of the law, is doing well in a new place. Our State University is here; and, as our law-professor was absent most of the winter by sickness in his family, I taught the law-class for him. The disciples' churches are numerous in this county. I attended the one in this town. Its minister knew my movements in the fall, treated me well, and asked me to preach for him frequently. The church then applied to me to preach for them on Sundays. This I agreed to do, not promising them any proper pastoral oversight. They pay me five dollars for each Sunday. This is only a temporary arrangement till they can get a pastor; but it works very well, and their means are just now too low to support a minister. The congregation is really large, and I address about two hundred and fifty persons each Sunday. Between law-practice and this, you may suppose I am busy enough to form some excuse for not writing. As the Republican victory occurred in the fall, and I had been a very active canvasser two years ago, I applied for office, and received a very strong recommendation for the consulship at Belfast, Ireland, from our whole Republican Legislature; but I suppose I have not been successful, as I have heard nothing from it.

I have, upon the whole, I think, been as useful the last six months as I ever was in the same time before. With the professors of the State University here I am on excellent terms, and frequently lecture for them on Sunday.

There is, indeed, one serious drawback. To carry on two professions, the law and the ministry, is too heavy a tax on the mind; and I do not think that they could permanently

work together. Then I hardly can yet feel that I am really known among the Unitarians. Yet I think I did right, on the whole, in not pushing further at present for an Eastern settlement. I should have been leaving a country where I had made a character and name, in despite of opposition; and have been going where I was utterly unknown, and where many were competing for any little church found vacant. I have now a comfortable home: my family are well. I can be absent a month without much loss; and if you wish me in the ministry fully, and a church is vacant, I can supply it. During the winter, I was written to by the Unitarian church in Toronto to visit them. My family opposed my leaving home then, in the depth of winter; and while I delayed, waiting till spring might open, another man entered in, and made a settlement there. I somewhat regret this; for I think, that, in many respects, Toronto would have been suitable to me, although the salary was not much object. Tell my friend Fox that I diligently distributed the parcel of tracts I brought with me, by giving them to my acquaintances, ministers, among the reformers.

In this region of country, Unitarianism does not hurt me—any among the people of the reformers; for they are mostly from Kentucky converts, made under Barton Stone.

You may well suppose that I am not idle in our great national struggle. I am making speeches over the county, for volunteers. I speak at one village this evening, We have sent off one company, and are filling up a second. I have been all winter without any papers or *news* from your office. Please put my address on file, that I may get a paper occasionally. Ask friend Fox to send my address to Rev. Mr. Reed of the "Register."

I am yours, JOHN YOUNG.

LETTER FROM REV. STARR KING.

San Francisco, May 1, 1861.

To the Secretary of the Unitarian Association:—

A year ago, after a residence of a week in San Francisco, I wrote a note, by Pony Express, to convey the greeting of our lone society, on this Western edge of Zion, to the brethren and friends at the annual Unitarian festival in Boston. In that note, I made a short pledge for the parish here, that they were ready to work with their new and half-missionary minister, for the good of the cause, to the extent of their ability. How well they have redeemed that pledge, in those respects that can be reported in figures, you must let me tell you in a few lines now. I thought it possible, a year ago, that I should be with you again this year, at the annual festival, as a Boston minister, and perhaps say a few words in behalf of California; but, as I cannot join you in the flesh, the noble assembly may be willing to receive a few words by epistle.

The society here, a year ago, was burdened with debt. The amount was supposed to be fourteen thousand dollars (none of it bearing less than twelve per cent interest); and it was so represented to me in the invitation. But I was assured, that, in addition to the heavily increased annual expenses which my acceptance of their call would impose on the parish, they could pay the debt in two years. It did not seem to me to be possible; but I hoped, trusted, and came.

Our church of a hundred and seventy pews was well filled at once. I say nothing of crowded congregations, often filling the aisles, and overflowing the capacity of the house. Such demonstrations, like fat on a frame, are not always signs of muscular and vital vigor.

I desired rather to see the parish interested in good objects, and making steady advance in relieving itself from "*bonds.*" We organized very soon a plan for quarterly charitable contributions for good objects in the city, as well as a meeting every week for religious instruction; and we kept our eye on the debt.

But the more we studied it, and tried to get rid of it, the more it determined to hold on. Pretty soon, we found that it was *sixteen thousand dollars;* and even then it had not shown all its coil. We seemed to be like Laocoön among the serpents. I doubted if there was any end to the folds.

Last Sunday (April 28) was the anniversary of my arrival in the city. I was to preach an anniversary sermon; and, on Saturday, the trustees sent me word that *the whole weight was lifted off.*

They had promised me that the debt should be paid in two years, supposing it to be fourteen thousand dollars. It turned out that the parish owed, on the 1st of May, 1860, an amount unknown even to the Trustees, — an amount little less than *twenty thousand* dollars, at California rates of interest. The exact figures read, $19,914.24. I have seen and added all the figures; and they have paid every dime of it *in one year,* besides parish-expenses of ten thousand dollars, and contributions to charities of more than five hundred dollars every three months. Are they not a noble people? There is no deduction to be made from an item of my statement. More than *thirty-two thousand dollars* have passed through our treasurer's hands in one year! "So then, brethren, we are not children of the bondwoman, but of the free."

It appeared, also, that thirty-eight lectures and addresses have been given by the minister of the Unitarian church here (none of them for the benefit of the parish, or any

Unitarian purpose), and that the net result was *eight thousand* dollars contributed to aid worthy public organizations in the city and state.

Was it not right, then, that we should keep the anniversary-Sunday as a day of rejoicing, — a "feast of ingathering at the year's end"? Was it not right that the church should be decorated profusely with flowers, and that fifteen bushels of roses (April 28, remember) should utter the joy of the crowded congregation to the eye, in harmony with the hallelujah-chorus from the "Messiah," through a choir enlarged for the occasion, to the ear?

And especially was it not right, after laying plans for a great deal of work during the year to come, that we should make *a thank-offering* for our redemption from such fetters of debt? We did. We took up a collection for the treasury of the Unitarian Association. We desired to be remembered in "Jerusalem, — the mother of us all." From our drained and almost collapsing purses, we send you five hundred dollars ($500) as our greeting at the commencement of a new parish-year, with love of the brethren undimmed by distance, with devotion to the good cause, and gratitude to God.

The prospects of Liberal Christianity will be brighter here henceforth. What is more important, *Christianity* is taking deeper root in the soil of the State. With a full and grateful heart, I assure you, in these times of moral separation, — the political judgment-day in America, — that California is *true to the cause of civilization.* She has lifted no hand of treason. She is devoted to the American Government; to Saxon order; to union with the East; to the American flag washed clean, and even if it is to hide no more treacherous threads of cotton in the warp. For this too, brethren and friends, let us thank God. Your brother in the faith, T. S. KING.

LETTER FROM WILLIAM HENRY CHANNING.

[The following letter from our Brother Channing was intended to be read to our friends at the Anniversary, but arrived too late.

He says in an accompanying note, "In this day of our nation's trial, I wish to prove that unchangingly I keep the star-spangled banner nailed to the mast-head. Never was I so proud and glad to stand under that flag. But I can assure you that the past six months have been a dark time for a thorough-going American — as, thank God! I am, in every pulse, nerve, and fibre — to be in a foreign land. I have had many a sore battle to fight: but all the better; for we have *won* them. Among them, I trust, is this business of the 'commissioners' from the 'Confederates.' A few weeks since, prospects looked black enough: but means have been taken to enlist the sympathies of members of Parliament; and, to my certain knowledge, Yancey's infernal slave-trade scheme, &c., have been fully exhibited before the Government. If these perjured traitors are recognized, it will be a monstrous outrage: I tell them all, that it will be a declaration of war against the republic of the United States of America.

"Ah, how glorious this resurrection of our nation is! Europe fairly stands astonished at our resistless energy. Republicanism has sprung from an abyss of shame to a height of honor once more. Dear James, I am light-hearted as a boy, and feel like shouting 'Hurrah!' at every step along the streets. Would that I had been at home! But I hope to come in a week."

We may, therefore, hope to see our Brother Channing soon with us.]

7, MONTPELIER TERRACE, LIVERPOOL,
May 18, 1861.

My dear friend, James F. Clarke.

TILL this very week, I have hoped that I might be free to accept the invitation with which the American Unitarian Association have honored me, and to be present at some, at least, of the anniversary meetings. With my whole heart and soul have I longed to come; and nothing but the most imperative professional and private duties could prevent my coming.

Will you, then, express to the Officers and Committee of the Association my poignant disappointment and regret

that I cannot take part in their proceedings this season? Never so much as now should I rejoice to declare my glowing faith in the living realities of the heavenly Father; man, the child of God; Jesus Christ, God's well-beloved Son, first-born of many brethren, risen and glorified; the Christian Church, as a providential centre for the spiritual unity of our race; of heaven, as the home of humanity, new-born by death; the law of liberty and love, made one, as the coming kingdom of Heaven upon earth. Never have I felt so unreservedly one with the Unitarian communion of Christians; never so confident in hope, that, by God's blessing, we are to become the prophets and heralds of a new era of universal unity throughout the Christian Church.

Especially in this glorious hour of resurrection for the free republic of THE UNITED STATES, — that republic, whose ideal and form are the nearest approach yet made by man to a Christian commonwealth; that republic, born from the religious faith, matured by the civic virtues, consecrated by the heroic sacrifices, crowned by the peaceful triumphs, of our venerated ancestors; that republic, which, at the touch of traitor hands, has awakened in majestic energy, inviolate and invulnerable, to execute God's law of equal justice; that republic, which, redeemed, disinthralled, regenerate, shall speedily fulfil the aspiration of statesmen, the dream of poets, the vision of prophets, the hope of mankind, — in this solemn and glad hour of a people's new birth, how should I rejoice, as a Christian minister, amidst great congregations of fellow-worshippers, to invoke the guardianship and guidance of the Lord God omnipotent for our beloved native land!

God bless old Massachusetts! — fruitful mother, as she always has been, of Christian heroes.

God bless New England! — nursery, college, training-

ground, of free thought, free speech, free labor, free law, free will.

God bless the United States! — grand congress of exiles, and pioneers of freedom, from all nations of Christendom. May the sovereign people, by their august authority, so purely re-enact the "higher law" in a reconstituted republic, that our Commonwealth shall become, for ages, a NATION OF STATES, *made perfectly* ONE by the liberty of law and the law of liberty, — in deed and in truth, a Union of freemen, and of freemen only!

Yours in good hope,

WILLIAM HENRY CHANNING.

INDIA MISSION.

[The following letters will explain themselves. Mr. Dall hopes to be in London at the anniversaries there; leaving Calcutta on the 9th April. He is very happy at receiving Mr. Cress and Joguth Gangooly.]

UNITARIAN MISSION HOUSE,
Mr. J. F. CLARKE. Calcutta, March 22, 1861.

MY DEAR SIR, — Here I am, back to Calcutta again; and, as the mail leaves here this evening, I shall send you a few words, to say that my journey through India has been interesting; that I have received a very kind reception from Mr. Dall and from my dear mother. As you said, our meeting each other face to face will settle all the points that had been misunderstood. He is just as kind and affectionate to me as before. I shall stay here for the present, till it becomes necessary for me to live at a little distance from here; as my dear mother says she would not desert me, and let me live alone. God grant that I might find her always with me, as long as she lives! as I shall be

able to do her some good, and show her what Christian life is. . . .

We have a good school at our Mission House; and I shall speak of it, next time I write to you, more fully than now. The instruction we give to the pupils is secular and religious both. The teachers are all able, energetic young men; of whom also I shall speak by and by. With such a band of earnest workers, I trust our Mission will achieve great good, and be the means of bringing many into the knowledge of Him who is all in all, — even our God. I pray that God will enable your Association to work for him, not only at home, but here and other places.

Blessings of God be with you all!

Yours respectfully, J. C. G.

P.S. — I shall, of course, teach in the school for a certain hour daily, besides my other missionary works. I have found cordial reception from many young men here, and hope to do some good to them. May God prosper us!

UNITARIAN MISSION HOUSE,
85, Dhurrumtollah, Calcutta, 19th March, 1861.

To the Rev. JAMES FREEMAN CLARKE, Sec. A.U.A.

DEAR SIR, — Solomon says, "As cold waters to a thirsty soul, so is good news from a far country." I drank a glass of iced water last evening, and can testify to the gratification derivable from a glass of "cold water to a thirsty soul." May the news I am about to relate prove good in your estimation, and consequently as gratifying as did my glass of "cold water" in India!

I arrived here from Madras on Saturday evening, the 16th inst., and, having been eight days on the steamer, thought to obtain at least three days' rest; but was soon aroused from my dreams of rest by the Rev. C. H. A. Dall, who is never at rest himself, and expects every one else to

knock about as he does. On Sunday evening, the 17th, I was kindly asked by him if I would go to Chandernagore, and inspect a school there. I did not say, *No;* and was hardly willing to say, *Yes.* Just fancy me, not more than twenty-four hours landed, — a stranger to everybody, — and Mr. Dall starting me off twenty-four miles to visit a school! Well, off I started on Monday morning, and reached the school at about half-past twelve, P.M.; and I soon had reason to forget Mr. Dall's fancied want of pity. Pity! why, his heart must be full of it; yea, burning. But what is pity, without relief? Mr. Dall pitied, and then sent relief; and so would many an American Unitarian, if only permitted to behold the lovely sight which presented itself to view on my arrival, — one of the most pleasing scenes I have ever had the good fortune to behold. I had frequently heard, in Madras, that the Bengalese had a craving desire for knowledge: and the present was a fine opportunity of judging for myself; as the school was neither under missionary influence nor government endowment, but one which had originated from purely native benevolence. Here I found a hundred and sixty-three happy, laughing, *Hindoo-Unitarian* children, pleased — yea, delighted — to see a European come amongst them. The school, I was informed, had been organized only three months! There are 193 names on the rolls; five native teachers; and one head, who is Secretary to the School Fund: the latter gentleman was not present the day I visited. The school is divided into six classes, five English and one vernacular, as follows: —

1st Class,	5	boys	from	15	to	17	years of age.
2d	8	"	"	12	to	14	" "
3d	26	"	"	9	to	15	" "
4th	24	"	"	8	to	10	" "
5th	62	"	"	5	to	8	" "
6th	38	"	"	4	to	6	" " vernacular.

The school opens daily at half-past ten, A.M.; and closes at three, P.M. I heard many of the boys read English; questioned them on what they read; and made them spell the most difficult words, and explain their signification. I conversed with the masters present, all of whom spoke good English. I found them firm in their belief of one true God, without an equal or second. They do not admit the miracles of the New Testament (and no wonder; for they have been glutted with miracles in pretence, to such a degree that the name "miracle" sounds something like "idol" to them); yet they admit that God is all-powerful, and could work miracles if he choose so to do: so that it is not the miracles which are doubted, but the authentication of them. To return: when nearly time to leave, I asked the boys if they could tell me why I came to them. One said, to "examine the school." I told them their masters examined them daily. One little fellow said, "The excitement." — "Yes," said I, "I am excited; but what with?" So, as the little Bengalese evidently expected me to answer my own question, I told them it was LOVE, and that love always showed itself in action, — not in words merely, but in deeds also. But not my love; it was the love of another, whom I begged to mention to them, — viz., Rev. Mr. Dall: it was he who had sent me; and did not that prove that he loved them? "Yes," from all. "By what special act has God manifested his love to you?" Here forty or fifty answers were given: one said, "Creation;" another, "Life;" and so on. I asked, "Has God ever sent any person to make known his will to mankind?" — "Yes: many good men have been sent to teach what is right." — "Who was the best Teacher that ever came?" Here I found that they knew not Jesus: "Brahma, Brahma, Brahma" (i.e., "God"), resounded through the school. I found they were not able to bear

strong meat, and I fed them with milk. "Whom does God love best, the white or the colored man?" — "The white man" (this, perhaps, was said as a compliment, to please me). "Give me some proof," said I, "that God loves me more than you." This put them to a nonplus. I asked, "If you take fire in your hand, what will it do?" — "It will burn." — "If I take fire in my hand, what will it do?" "Burn." — "If God loved me more than you, would he not prevent the fire from burning me?" — "Yes." — "If I fell into the water, and there were no help at hand, would God permit the waters to drown me in the same manner as many colored men have been drowned?" — "Yes." "Then it is evident, God, in these cases, loves the colored man equally with the white man. Now I will prove to you that God's favors are alike distributed to black and white. On whom does the sun shine, — on white men only? or on all nations?" — "Oh, yes!" as though they had caught a new idea: "the sun shines on all men." — "On whom does the rain descend?" — "On all men." — "But tell me: does the rain descend and the sun shine on bad as well as good men?" — "Yes, on all men," was again the reply. "What lesson should this teach us?" There was a silence. "Suppose the sons of a parent were absent from home; and the parent was continually conferring great favors on both obedient and disobedient, grateful and ungrateful, faithful and unfaithful; and that, after a long absence, the sons returned to their father's house; and the father knew all they had done and spoken during their absence: would the father then treat both alike?" — "No." "Must he not make some distinction between those who had been good and those who had been bad?" — "Yes." "Well, remember, children, the impartiality of God, in the distribution of his favors in this life, proves, beyond a doubt, that there must be an hereafter. The whole human

race is God's large family. Some are good, faithful, obedient children; some are bad, faithless, and disobedient. But the time will come when all the children will have returned home: many have gone already; many will go this day; we, too, must go when the Father calls. And then those who mourn now will rejoice; the blind will see, the deaf will hear, the dumb speak, the wicked be ashamed, and the good glad. If I never see you again, we shall see each other in the next world. May God bless you, children!" I then distributed a hundred and twenty-five "Sunday-school Gazettes," and different tracts and hymns, which Mr. Dall had furnished me with.

The boys being dismissed, the masters brought me some hard stones to make into bread. One said, "We are not Christians, sir."—"Nonsense!" said I. "Who was Christ?" "A good man," was the reply. "Are you a bad man?" "I hope, not." — "Are you a good man?" — "I hope to be one." — "Very well: when you become a good man, *and like the Christ*, you will be a Christian." — "What is the meaning of the word 'Christ'?" I replied, "'Messiah' in Hebrew, and 'Christ' in Greek, signifies 'Anointed' in English." — "We don't believe in miracles," said one. "You believe Christ to have been a good man, you say?" "Yes: the best man." — "A good man cannot tell a lie, can he?" — "No." — "Well, Jesus said he wrought miracles by God's power given unto him." — "By God's power?" said they. "Yes," said I. "He declares, 'I can do nothing of myself: 'tis the Father who doeth the works.'" We had much interesting conversation, which convinced me that frequent intercourse would make us of one heart and one soul.

Mr. Dall is preparing to leave Calcutta for England, and, ultimately, for his native land; leaving me in charge during his absence. I therefore need your sympathies, your prayers, and a little of your money. For the former

two, I am really avaricious: for the latter, I only ask as much as will enable me to live comfortably, — to support my wife and three dear little girls, all of whom I left at Banjalore in the Madras Presidency; so that I may have no hinderance, but be enabled to devote the whole of my time to the good of the American Unitarian Association's undertakings in India, during Mr. Dall's absence. I have brought two little boys with me to watch over me as my guardian angels, and to watch over them for this life, and that which is to come. I am, sir,

Your most obedient servant,

CHARLES CREss.

FORTY QUESTIONS ABOUT THE WAR, AND ANSWERS TO THEM.

WHAT ARE WE FIGHTING FOR?

1. Are we fighting merely to keep Washington and Cairo?
2. Are we fighting merely to keep Southern troops out of the Free States?
3. Are we fighting merely to retake Fort Sumter?
4. When shall we retake it?
5. What shall we do with it?
6. What shall we do then, after we have retaken it?
7. Are we fighting only to retaliate?
8. How will injuring the Southerners benefit us?
9. Is retaliation Christian?
10. What else shall we do besides retaliating?
11. Can we conquer the South in the heats and fevers of this summer?
12. Are we sure we can conquer them next winter?
13. What will be the effect of a long war, on our commerce and on our morals?
14. What shall we gain by conquering the South?
15. Can we conquer them into loving obedience?

16. What is any other obedience worth?

17. Are we fighting to enslave our fellow-citizens?

18. Are we fighting to perpetuate slavery?

19. How can we free the slaves?

20. Will the masters consent?

21. If they do not consent, when will they ever be reconciled enough to us to yield our Government any obedience which will not cost us more to get and to keep than it is worth?

22. Do we want in our Union any States that can be kept in it only by other States' bayonets?

23. Will this war conciliate the Southerners?

24. Will any thing ever conciliate them into becoming really our fellow-citizens, but compromise?

25. What will be the result of new compromises to slavery?

26. Can we make the seceding States willing members of our Union?

27. Do we want any unwilling members of our Union?

28. Are we sure we can keep the seceding States in our Union, if they do not wish to be friends with us?

29. Will fighting them make them friends with us?

30. If they do not wish to be friends with us, what do we lose by letting them go out of the Union?

31. Will not depriving them of our Government's protection and patronage give them the best opportunity to find out how much these are worth?

32. May we not, otherwise, be obliged to let them go, sooner or later?

33. If we must let them go, how much blood is it best to shed?

34. Cannot the next Congress so amend the Constitution as to let them go?

35. Cannot the other States provide, by mutual pledges, against any further secession, without general consent?

36. If Jefferson Davis is in any danger of being conquered, is he not sharp enough to see it?

37. Will not this exhibition of our strength make him glad to make peace on reasonable terms?

38. What are we fighting about, that is worth fighting for?

39. Why should we fight any longer?

40. What are we fighting for?

Answers to the above Questions.

We are *not* fighting "merely to keep Washington and Cairo," but to keep a country for ourselves and our children; *not* "to keep Southern troops out of the Free States," but to keep our own States free, — to prevent slavery from swallowing up freedom altogether. We are *not* fighting "merely to retake Fort Sumter," but to prevent Boston, Philadelphia, and New York from being taken too.

For it is evident now that the intention of the conspirators was, not merely to go out of the Union, but to destroy the Union in going out. They had arranged their plans on the supposition that the Union would go to pieces in a general state of anarchy, and that the Northern States would then beg to be admitted into the Southern Confederacy on any terms. The plan was, to receive them all except the New-England States, which were to be "left out in the cold."

This appears not merely from their own declarations, and the general belief of the South, — not merely from the swift resignation of important and lucrative offices, civil and military, by multitudes of Southern men, who evidently had been made to believe that they were to lose nothing by it, — but especially by the way in which secession was accomplished. If the Southern States had merely wished to secede in peace, they would have tried to go out in the only peaceful and constitutional way, and in the only way which would leave the rest of the Union as an organized State behind them: they would have asked leave to go of the other States. Even in a business partnership, a man cannot go out without some consent of his fellow-partners: the partnership must be dissolved by mutual consent. The Southern conspirators treated the Union as of less stability than a commercial partnership:

they assumed the right to go out whenever they chose, and to take whatever they chose with them.

Now, this was striking a blow at the national life. Had it been submitted to, the nation would have been destroyed, as they hoped and expected it to be. They had reason to expect it. They saw the whole North divided by politics: they knew the past subservience of the North. They did not know — no one knew — what an incalculable current of latent patriotism was flowing through all hearts.

If, therefore, it is right for a man to defend his life when threatened, it is still more right for the nation to defend its life. I may choose to submit to an assassin, and to let him kill me; but I have no right to let him kill our nation, the mother of us all. The heroic instinct, which causes so many noble hearts to rush to the rescue of their common country, is a true one.

There are only three possible views to take concerning the right and the wrong of war. These are, (1) All wars are right; (2) No war is right; (3) Some wars are right, and some wrong. The first view is taken only by savages; the second is taken only by non-resistants; the third is the view taken by the immense majority of Christian men in all ages, and is, as I believe, the only true view. And if some wars are right, — if any war is right, — then a war to preserve from utter destruction the best form of government ever given to man must be not only right, but holy and good.

The questioner asks, "Are we fighting to retaliate?" and "Is retaliation Christian?" We need not wish to retaliate: we need not desire to do any harm to Southern men, beyond what war makes necessary. The spirit of this war involves not any thing of revenge, not any thing of hatred. Let our nation be saved, and we can say to them, "Go in peace." Many of us would have consented

to their going, if they had asked the consent of the nation in the only right way.

The questioner refers to slavery, and asks, "How can we free the slaves?" That question is arranging itself very rapidly. The simple words, "contraband of war," have already freed hundreds: the sterner words, "war-power of the United States," may, at any time, free all the slaves in any State. This much is certain: That the people recognize slavery to be the root of all our woe; and they see, that, if slavery continues as it is, we may have to fight the whole war over again. The people are determined that this shall not be; that the present war shall settle for ever the question of disunion. Then we must have some guarantees against future secession, rebellion, and treason: the only possible guarantee is the emancipation of the slaves, — at least, in the Northern Slave States. At the end of the war, we shall probably emancipate, at the expense of the Union, the slaves in all the States which remain loyal, — Missouri, Kentucky, Maryland, Delaware, Eastern Tennessee, Western Virginia: in the disloyal parts of Tennessee, Virginia, and North Carolina, they will probably be emancipated before, by the simple fact of war.

The questioner lays great stress on the fact that we cannot, even if we conquer, hold the States which are unwilling to be held. After the question is decided, whether the United States is an organized nation or only an unorganized mob, we may arrange the conditions upon which any State may be allowed to go. But the other question is to be settled first; and, in the present state of Southern opinion and feeling, it can only be settled by war.

Bad as war is, there is something worse. Anarchy is worse; slavery is worse; disunion and disintegration of a noble nation is worse. If these can be hindered by war, then war becomes necessary and right.

O. J. FERNALD.

THOMASTON, May 14, 1861.

DEAR SIR, — Tidings of the sudden death of our beloved pastor, Rev. O. J. Fernald, doubtless have borne to you the sorrow that could not fail to fill the heart of every one to whom he was known. Although for many months his pallid cheek and failing voice had warned his anxious friends that he could not long remain with them, his unremitting labor and unfaltering activity had disarmed their fears, and left them totally unprepared for this great affliction: *how* great an affliction, only those can fully realize who have lived, like his own people, under the beneficent influences of his pure and beautiful nature; who have, like them, been the centre of his interests, the object of his cares, his hopes, his labors. From his gentle and unobtrusive disposition, the extent of his usefulness was little known beyond our immediate vicinity. But here all the highest interests of the community suffer from his loss: for not alone within the circle of his parish are the fruits of his mission visible, in clearer, broader views of Christian truth, in higher appreciation of the true uses of life, in kindlier and more genial social intercourse; but they become every day more apparent in the softened asperities of differing faiths, the awakened inquiries into the origin and nature of those differences, and a more earnest search for the unadulterated elements of Christian doctrine. In the cause of education, his efforts were rounding into full fruition in the schools systematized, the general interest aroused, antagonistic opinions harmonized, and a future of success brightly dawning. Yet, with all his earnest activity, his exhausting efforts were zealous only in the cause

of that lofty faith which was in him so clear, so firm, so broad, that it seemed reflected in a self-poise, which the forces of sectarian animosity could not move. So gentle, so self-abnegating, was his way of life, that every day's experience seemed but to breathe the prayer, "Lord, what wouldst thou have me to do?"

If this should seem the too partial estimate of devoted friendship, it were needful only for you to have walked the streets of our quiet village when the tidings of his approaching death fell like a sudden terror upon the hearts of this community. The sad and tearful faces of our citizens carried conviction with them, that his flock *alone* would not mourn for him.

The flags at half-mast told that his lovely spirit had passed to the "better land." The long procession of stricken neighbors and friends, bearing to his desolated home the prison from which it fled; the little church round which his memory lingered, draped by loving hands in the sable emblems of bereavement; the eager offerings of floral treasures, that the flowers he had loved so passionately might cover the couch of his last repose; the solemn tones of his lifetime friend* who had walked by his side from boyhood, as it broke the deep stillness with the touching and eloquent story of his life, and that life's consecration to the Master's service, — told of the spirit's veneration, the heart's true affection. The two thousand assembled to manifest their respect for his memory, the long line of Masonic brothers bearing him to his place of rest, gave full assurance that his life-mission had not been in vain. And albeit it may seem to us that he was taken untimely from the midst of his labors, with his hand but

* Rev. Mr. Reynolds, Concord, Mass.

just stretched forth to the harvest, yet was his life full-orbed.

"A Christian cannot die before his time:
The Lord's appointment is the servant's hour."

May this signal from the hand of God be recognized by this people of his servant's charge! Here, far from the assisting influences of his brethren in the faith, in the freshness of his early manhood, he planted this, his first vineyard of the Lord. Here he loved and labored, hoped and prayed; and though the blight of death has passed over its fairest branches, and laid low its strong supports, let us hope that it will yet bear testimony that this consecrated life was not spent for it in vain. It may not be inappropriate to close this slight memorial of our lamented friend and teacher with an extract from a letter of his beloved and revered pastor, Dr. Robbins, who writes: "I had great esteem for Mr. Fernald as a man, and especially as a Christian minister. The last time I saw him, we had a long conversation; and I was highly gratified and impressed by the earnestness and positiveness of his faith in the Lord Jesus Christ, our blessed Redeemer."

Yours respectfully and truly, A. M. K.

WRITTEN FOR THE FUNERAL SERVICES OF REV. O. J. FERNALD.

Thou servant of the Lord,
Who lived to do his will;
Whose loftiest thought, whose highest aim,
Was loving, serving still, —

Entered upon the rest
That "His belovèd" see,
Thy labors o'er, thy victory won,
Henceforth 'tis well with thee.

But, oh! for us who mourn
The faithful guide and friend,
How can the o'erburthened heart but bid
Grief's sacred tears descend?

For thine enfranchised soul,
From earth-born fetters free,
We weep not; but the loved and left
Are fain to yearn for thee. A. M. K.

EXTRACT FROM A TRACT ON "EMANCIPATION," BY REV. WM. E. CHANNING, D.D.; PUBLISHED IN 1840.

If slavery, that brand of discord, were taken away, the peculiarities of Northern and Southern character would threaten little or no evil to the Union. On the contrary, these two grand divisions of the country, now estranged from each other, would be brought near, and, by acting on and modifying one another, would produce a national character of the highest order. The South, with more of ardor and of bold and rapid genius, and the North, with more of wisdom and steady principle, furnish admirable materials for a State. Nor is the union of these to a considerable degree impracticable. It is worthy of remark, that the most eminent men at the South have had a large infusion of the Northern character. Washington, in his calm dignity, his rigid order, his close attention to business, his reserve almost approaching coldness, bore a striking affinity to the North; and his sympathies led him to choose Northern men very much as his confidential friends. Mr. Madison had much of the calm wisdom, the patient, studious research, the exactness and quiet manner, of our part of the country, with little of the imagination and fervor of his own. Chief-Justice Marshall had more than these two great men of the genial, unreserved character of a warmer

climate; but so blended with a spirit of moderation, and clear judgment, and serene wisdom, as to make him the delight and confidence of the whole land. There is one other distinguished name of the South, which I have not mentioned, — Mr. Jefferson; and the reason is, that his character seemed to belong to neither section of the country. He wanted the fiery, daring spirit of the South, and the calm energy of the North. He stood alone. He was a man of genius, given to bold, original, and somewhat visionary speculation; and, at the same time, a sagacious observer of men and events. He owed his vast influence, second only to Washington's, to his keen insight into the character of his countrymen and into the spirit of his age. His opponents have set him down as the most unscrupulous of politicians; but one merit, and no mean one, must be accorded to him, — that of having adopted early, and of having held fast through life, the most generous theory of Human Rights, and of having protested against slavery as an aggravated wrong. In truth, it is impossible to study the great men of the South, and to consider the force of intellect and character which that region has developed, without feelings of respect, and without the most ardent desire that it may be free itself, by any means, from an institution which aggravates what is evil and threatening in its character, which cripples much of its energy, which cuts it off from the sympathies and honor of the civilized world, and which prevents it from a true, cordial union with the rest of the country. It is slavery which prevents the two sections of country from acting on and modifying each other for the good of both. This is the great gulf between us; and it is constantly growing wider and deeper in proportion to the spread of moral feeling, of Christian philanthropy, of respect for men's rights, of interest in the oppressed.

BOOKS RECEIVED

Since our last Notice.

Christ in the Will, the Heart, and the Life: Discourses by A. B. MUZZEY. Boston: Walker, Wise, & Company, 245, Washington Street. 1861.

It is pleasant to read a volume of sermons by any one of our friends, which he has written and preached in the regular course of parish duty. This lets us into the inner life of the society; shows us what the church was then thinking about and doing, and in which direction the minister was trying to lead them. Such sermons are usually more practical than speculative; direct in tone; unadorned in style, — or, at least, having no ambitious ornaments, but those which come naturally, called up by the occasion; and, coming from the heart, go to the heart again.

Such is the volume of our Brother Muzzey, just printed. We have read some of the sermons, and have looked through all of them. The thoughts are good and useful thoughts, and often expressed in a striking and suggestive manner. We cannot but think that such preaching must be a useful element in any community.

Another Letter to a Young Physician; to which are appended some other Medical Papers. By JAMES JACKSON, M.D. Boston: Ticknor & Fields. 1861.

All those who have the privilege of knowing Dr. Jackson hold his image and character reverently and lovingly in their thought, as the type of benevolent wisdom. Every thing he chooses to say, all he is willing to write, is received with that spirit of respectful deference, of affectionate prepossession, which adds immensely to the good effect of good and wise words. Those who feel it a duty to read the New Testament with a cold impartiality — with an activity of the critical and negative intellect — will listen to their wise physician, their favorite teacher, their political oracle, with the activity of the receptive intellect alone. And so, in the case of a man like Dr. Jackson, the love and consenting interest, which have gathered around his path during fifty years, enable him to be useful in a tenfold degree. That path has led him through the streets of Boston to numberless homes, and in every home to many hearts. He has been the good physician, of whom how many may say, —

"I have laid on the sick man's bed,
Watching for hours for the Leech's tread,
As if I deemed that his presence alone
Had power to bid my pain begone;
I have listed his words of comfort given,
As if to oracles from Heaven;
I have counted his steps from my chamber-door,
And blessed them when they were heard no more"!

It is not necessary to recommend any thing written by Dr. Jackson. The tone of this book, like the tone of all he says and writes, is of that fulness of peace born of large experience and right aims.

Christian Ambition: a Sermon occasioned by the Death of Rev. Nathaniel Gage. Preached before the First Congregational Society in Ashby, Mass. By JOHN A. BUCKINGHAM. Cambridge. 1861.

A tribute to a good man. We extract from it the following passage describing the character of Mr. Gage: —

"'His spirit was eminently that of the Beatitudes.' Indeed, he was 'twice blessed;' for, in aiming to lead others to the fountain of sacred joy, his own affections took in deep draughts of the holy inspirations of meekness, purity, and peace. He was no lover of controversy. Possessing decided opinions of his own upon the great themes that have exercised all thinking minds in all ages of the Church, he never sought to impose them presumptuously upon others; nor did he wander from the way to attack opinions with which he did not sympathize. Consequently, those who may have thought they differed from him never failed to respect his individuality, and yielded to him their unsolicited and heartfelt confidence and esteem. Omitting none of the sterner admonitions of righteousness and truth, he ever brought to his hearers the lessons he had gathered from Scripture and meditation, in the spirit of kindliness and wisdom; never impairing the force of his counsels by extravagance or sarcasm or useless personality; thus disarming opposition of its insincere excuses, and sending it away burdened with conviction that left no room for retaliation.

"In his pastoral relations, all who have ever enjoyed his conversation will remember the exuberance of his sympathies, which forbade all uneasiness or unwelcome restraint in his presence. He was ever cheerful and gladsome in his feelings, sincere and earnest in his demeanor; and, free to talk with whoever sought his counsel, both young and old acknowledged the winning power of his character, and looked upon him as upon a long-tried and intimate friend. In the chamber of the sick, at the bedside of death, and in the house of mourning, you can testify to

the readiness with which he responded to every call of human necessity, longing, and hope. He never projected a shadow when he entered the houses of his parishioners, and he always left a ray of comfort and of peace lingering upon the threshold when he departed.

"In the public ministrations of the sanctuary, and in the teachings of the Sunday school, his diligence was unflagging. He never sought to avoid any responsibility, but was willing always to spend and be spent in the service of God and Christ and his fellow-men. His modesty often induced him to distrust his own capacities; and probably prevented him, as a preacher, from rising to that height of distinction which his natural abilities and his early acquirements seemed to foreshadow. Those who knew him in his academical and professional preparation considered him as being among the foremost in their ranks, and likely to win the most brilliant rewards of success; but his inherent self-distrust caused him to walk in less conspicuous ways, — 'along the cool, sequestered vale of life.' He was called to minister in various places, and always did so with acceptance. It is not unlikely, however, that the instability of his professional experience was prejudicial to that scholastic application, and that methodical habit of study, that would have secured for him a wide and permanent reputation among intellectual men. While an overweening self-conceit enables some to secure a place in the world's regard, which neither their talents nor their attainments justly authorize, it is seemingly a misfortune that a lack of self-confidence should sometimes prevent the development of true merit, and fail to win from popular acclaim the reward which justly belongs to it. And yet, while the possessors of the one are soon forgotten, because their influence is only superficial, the modest and the unassuming pass away with regret, and their character remains an abiding influence in the memory of society.

"Our departed friend was not void of ambition; but it was his highest aim and his strongest desire to be useful in the world. And if success in the attainment of one's purpose, conscientiously formed and devotedly pursued, be rightfully considered a reward, though the plaudits of the multitude did not follow his effort, and the newspapers did not reiterate his praise, then most surely our brother had his reward. He was not belittled by the senseless approval of a superficial public taste and sentiment; but it was his crowning victory to win friends and admirers and confidants by his sincerity, his kindliness, his single-heartedness, his goodness, — those graces which come not so much by scholastic culture as they are the gifts of the Spirit to them which love the Lord. It may well be said of him, as indeed it has been said, that in all his relations he was a Christian gentleman; and, as a preacher and minister, it was his purpose, as it was his reward, to 'allure to brighter worlds, and lead the way.'"

INTELLIGENCE.

REV. SILAS FARRINGTON, formerly of Concord, N.H., having accepted the unanimous call of the society in East Bridgewater to become their pastor, was installed on Wednesday, May 15. The services commenced with selection from the Scriptures and a prayer by Rev. Joseph H. Phipps of Kingston; the sermon was preached by Rev. Chandler Robbins, D.D., of Boston; Rev. Calvin Lincoln of Hingham offered the installing prayer; the right hand of fellowship was given by Rev. John J. Putnam of Bridgewater; the address to the people, by Rev. James Freeman Clarke; and Rev. Edward H. Hall of Plymouth offered the concluding prayer.

REV. CHARLES BABBIDGE of Pepperell, Mass., and Rev. Augustus Woodbury of Providence, R.I., are both absent from their parishes, serving as chaplains for the volunteers who first went, at the call of the President, to defend the national capital. Mr. Babbidge is with the Sixth Massachusetts Regiment, which left Boston on Tuesday, the 16th of April, and passed through Baltimore on the 19th; and Mr. Woodbury, with the First Rhode-Island Regiment, which left Providence on Saturday, April 20.

MR. DANIEL S. C. M. POTTER was ordained as pastor of the society in West Bridgewater on Wednesday, May 8. The introductory prayer was offered by Rev. G. G. Withington of Easton; Rev. J. W. Dennis, pastor of the Universalist Society in Stoughton, read appropriate selections from the Scriptures; the sermon was preached by Rev. E. S. Gannett, D.D., of Boston; Rev. Calvin Lincoln of Hingham offered the ordaining prayer; Rev. C. H. Brigham of Taunton gave the charge; Rev. C. C. Hussey of North Easton, the right hand of fellowship; Rev. J. J. Putnam of Bridgewater, the address to the people; and Rev. J. Crehore, pastor of the Universalist Society in Abington, offered the concluding prayer.

REV. WILLIAM A. WHITWELL has resigned the charge of the society in Harvard, Mass.

MR. GERALD FITZGERALD, a graduate of the Cambridge Divinity School in the class of 1860, having been appointed chaplain of the Webster Regiment of Massachusetts Volunteers, was ordained as an evangelist on Wednesday evening, May 29, at Divinity-Hall Chapel, Cambridge. The following was the order of services: Introductory prayer by Rev. William Newell, D.D., of Cambridge; reading from the Scriptures by Rev. Benjamin F. Bailey of Dedham; ordaining prayer by Rev. Convers Francis, D.D., of Cambridge; charge by Rev. George R. Noyes, D.D., of Cambridge; right hand of fellowship by Rev Charles Noyes of Brighton; and concluding prayer by Rev. Daniel Bowen of Hingham.

MR. JOHN SAVARY, a graduate of the Cambridge Divinity School in the Class of 1860, was ordained as pastor of the Society in Newtonville, Mass., on Wednesday, June 5. Rev. Edward J. Young, of Newton Corner, offered the invocation, and read selections from the Scriptures; the sermon was preached by Rev. James Freeman Clarke, of Boston; Rev. George R. Noyes, D.D., of Cambridge, offered the ordaining prayer; the charge was given by Rev. George W. Bartlett, of Cambridge; and the right hand of fellowship, by Rev. William H. Savary, of West Newton.

REV. WARREN H. CUDWORTH of East Boston has been elected chaplain of the First Regiment of Massachusetts Volunteers; which is one of the six regiments from this State enrolled for three years' service.

REV. A. S. RYDER, formerly of Hubbardston, Mass., has accepted an invitation from the Benevolent Fraternity of Churches, to take charge, for one year, of the society at Washington Village, South Boston.

REV. OCTAVIUS B. FROTHINGHAM has declined the call to become the pastor of the Second Unitarian Society in Brooklyn, N.Y.

REV. SAMUEL A. SMITH of West Cambridge has declined the invitation of the Barton-square Society, Salem, to become their pastor.

ACKNOWLEDGMENTS.

1861.				
April	25.	From	Rev. John Cordner, for books sold in Montreal	$16.76
"	"	"	Society in Taunton, as their annual contribution	50.00
"	27.	"	Society in Manchester, N. H., for Monthly Journals	17.00
"	30.	"	Society in Petersham, for Monthly Journals	20.00
"	"	"	scattered subscribers to Monthly Journal in April	48.30
"	"	"	sale of Tracts	5.12
May	3.	"	Society in New Bedford, for Monthly Journals, additional	15.00
"	8.	"	Rev. G. G. Channing, for subscriptions to Monthly Journal in Brooklyn, Conn.	9.00
"	"	"	Rev. Dr. Gannett's Society, Boston, as their annual contribution	507.00
"	9.	"	Walker, Wise, & Co., on account of books sold	91.56
"	13.	"	Society in Taunton, additional (in all, $88)	38.00
"	"	"	Society in Somerville, as a donation	23.50
"	20.	"	Society in Eastport, Me., as a donation	22.50
"	21.	"	Rev. Dr. Hedge's Society, Brookline, as a donation	110.81
"	"	"	Society in Belfast, Me., for Monthly Journals	19.33
"	"	"	Society in Brookfield, for Monthly Journals, on account	6.00
"	23.	"	Dea. James Draper, Wayland, as a donation	10.00
"	"	"	a lady in Wayland, as a donation	1.00
"	24.	"	Rev. Fred. Hinckley's Society, Lowell, as a donation	55.00
"	25.	"	Society in Beverly, as their annual contribution	65.00
"	27.	"	Rev. Dr. Hall's Society, Providence, R.I., as a donation, additional (in all, $220)	120.00
"	"	"	Rev. Dr. Newell's Society, Cambridge, as a donation $40.00 for Monthly Journals 36.00	76.00
"	"	"	a friend, through Rev. Dr. Newell, for Book Fund $20.00 for general purposes 20.00 for India Mission 10.00	50.00
"	"	"	Rev. Dr. Hall's Society, Providence, for Monthly Journals, additional	6.00
"	28.	"	Rev. E. B. Willson's Society, Salem, for Malden Society $25.00 for Kalamazoo Church 28.00	53 00
"	29.	"	Society in Fitchburg, as a donation	34.00
"	"	"	Rev. Dr. Hill's Society, Worcester, as their annual contribution	84.00
"	"	"	Society in Troy, N.Y., for Monthly Journals	12.00
"	30.	"	Rev. Fred. Hinckley's Society, Lowell, for Monthly Journals, additional	4.00
"	"	"	Society in Sudbury, for Monthly Journals	6.00
"	31.	"	Rev. W. H. Cudworth's Society, East Boston, for Monthly Journals	60.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Stephen Barker	Concord, Mass.
William M. Bicknell	Harrison Square.
Geo. Bradburn	Athol.
F. L. Capen . . . Care of Barnard Capen, Esq.,	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Ritter . . . Care of "Christian Inquirer,"	New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Augustus Steinhart	Cambridge.
Livingston Stone	Cambridgeport.
Wm. Law Symonds	Boston.*
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

NOTICE. — It was our intention to give the readers of the Monthly, in the June number, a full report of the proceedings at the annual meeting of the Association; and its publication has been delayed on this account. Unforeseen circumstances have prevented the accomplishment of this plan, and the report will appear in the July number.

THE

MONTHLY JOURNAL.

Vol. II.] BOSTON, JULY, 1861. [No. 7.

THIRTY-SIXTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE THIRTY-SIXTH ANNIVERSARY of the Association was celebrated in the Hollis-street Church, on Tuesday, May 28, 1861.

BUSINESS MEETING.

The business meeting was held in the vestry of the church at nine, A.M.; Rev. Dr. HEDGE of Brookline in the chair. The Report of the last year's meeting was read by the Secretary; and Rev. Messrs. Wheeler, Hinckley, Buckingham, Lovering, and Hepworth were appointed a committee to nominate officers for the ensuing year. Rev. Dr. Hedge declined to be considered a candidate for re-election. Rev. JAMES F. CLARKE read the following series of resolutions, to be acted on at the adjourned meeting. After some discussion respecting the time, it was voted to adjourn the business meeting till three, P.M., at the Freeman-place Chapel.

Resolution 1. — That, during the coming year, the only salaried officer of the Association shall be the Secretary, whose duties shall be those hitherto performed by the Assistant Secretary and Treasurer, with such others as the Executive Committee shall determine, and who shall receive as his compensation for all services the sum of $1,000.

Resolution 2. — That the remainder of the duties hitherto performed by the General Secretary shall be distributed in some such way as follows; viz.: —

1. Such part of the office correspondence, foreign and domestic, as cannot be well performed by the Secretary, shall be distributed among the members of the Executive Committee, to be attended to by them.

2. The "Monthly Journal" shall be edited by one or more members of the Executive Committee.

3. The *missionary work* in distant parts of the country shall be performed by local agents residing in the vicinity, whose expenses shall be paid by the Association.

4. Our occasional missionary work nearer home may be done by the members of the Executive Committee, their expenses being paid.

Resolution 3. — That the rule requiring four members of the Executive Committee to be chosen from a distance shall be so construed this year as to permit gentlemen to be elected residing out of Boston, but near enough to attend the meetings of the Association.

Resolution 4. — That all that is necessary, in order to secure the funds required for the American Unitarian Association, is system and regularity in the contributions of the societies; and we therefore recommend that every Unitarian society shall make an annual contribution to the funds of the Association, fixing a day for that purpose, and taking up its collection regularly each year on the appointed day.

Resolution 5. — That the Secretary be requested to prepare, and send to each society in the denomination, two circulars. The *first circular* shall state this vote, and give the reasons why each society should be systematic, regular, and prompt in its

donations; and requesting each society to select a day every year for an annual collection, and inform the Secretary of the day selected. The *second circular* shall be sent to each society, thus agreeing to take a collection at a fixed time, at least a fortnight before the time fixed, reminding it of the approaching collection, and enclosing a full statement of the amount given during the preceding year to the funds of the Association by each society in the denomination.

PUBLIC MEETING.

The public meeting of the Association was held in the church at ten o'clock; Rev. Dr. HEDGE occupying the chair. Prayer was offered by Rev. CAZNEAU PALFREY, D.D., of Belfast, Me.; and the hymn commencing "Come, gracious Spirit, heavenly Dove," was then sung.

ANNUAL REPORT.

Rev. JAMES F. CLARKE, the Secretary of the Association, then presented the Thirty-sixth Annual Report, as follows:—

It has been the custom for several years, not to consume the time of the Association by reading the full Annual Report, but merely to give an abstract of it. This plan will be adhered to on the present occasion. By your kindness, during the past year I have been allowed to dispense with travelling, and with the usual missionary work; and have not so much to relate of what I have myself seen and done, as of what has been done by others.

(1.) As to the pecuniary condition of the Association. From a Report made in July, 1858, the conclusion was reached, that all the funds and property of the Association would at that time just balance its debts. Special efforts were then made by the Executive Committee to

meet their engagements and restrict their expenses, and to preserve the funds untouched. At the present time, the funds and property of the Association amount to about $30,000. During the past year, a legacy of $8,000 has been received from Mr. Perkins of Fitchburg, the income of which is to be devoted to the education of theological students. We have $8,500 invested in stocks, besides stereotype-plates, books, &c., amounting in value to $14,000; and are entirely free from any debt on this property.

(2.) The missionary work of our body continues to be carried on. Rev. Mr. Dall has adopted a new plan of working in India during the past year. He is now carrying on a School of Useful Arts, aiming to prepare the Hindoos for general usefulness, and to infuse continually into this instruction the spirit and the knowledge of the gospel. Hitherto he has preached on Sunday to some twenty or thirty persons, and these mostly English and Americans: he now preaches every day to one or two hundred Hindoos. His regular daily service and sermon are attended by from one hundred to one hundred and fifty students; and these are interested in nothing more than in his exposition of the life of Christ and the doctrines of the gospel. This has proved a very successful effort to reach the Heathen mind. He is now assisted in his school by Mr. Gangooly, and by four or five other native Hindoo teachers.

We have, during the past year, employed in this country five or six local missionary agents. These are all settled ministers, who give a portion of their time to missionary work, with a great economy of the time and expense that would be necessary if one man should undertake the whole labor. They are Dr. Sheldon in Maine, Rev. Mr. Fish in Central New York, Rev. A. H. Conant in

Illinois, Rev. J. S. Brown in Kansas, and Rev. J. S. Forman in Southern Indiana. Their work is every way more satisfactory and effective than that of a single missionary could be. They are on the spot; they can go out as they are wanted; they can watch for openings and meet special occasions, and save the great expense of travelling to and fro. Rev. N. A. Staples has also done a great deal of missionary work in Wisconsin. Other ministers at our outposts have necessarily acted as missionaries. Throughout the West, there is a large class of minds who are demanding a different spiritual instruction from that which they now receive. They request every Unitarian minister in their vicinity to come and preach to them. The harvest is indeed great; but the laborers are still few.

During the past year, we have circulated a large number of books and tracts. Packages of these have been sent to various literary institutions, — as, to a seminary in Evansville, Ind.; to Bremen, in Germany; to institutions in Ann Arbor, Mich.; in Cattaraugus County, N.Y.; in South Portsmouth, R.I.; in St. Anthony, Minn.; and elsewhere. Prof. Torricelli has also been assisted by us in holding his services in this city, in the Italian language; and even the School of Idiots in South Boston has received some of our books. Donations have been made in this way to the value of $450, and $600 dollars have been realized by sales. We have sold 9,000 and given away 6,000 tracts. We have tracts arranged in bundles, with the general titles of the contents on the outside of each package; and these are found to be very useful. We have not published any books as an Association. Several valuable books have been lately published, which deserve special mention. Rev. Joseph H. Allen's book on the "Hebrew Men and Times" is a valuable contribution to our know-

ledge of the Hebrew people. A large number of copies of the English work, "Essays and Reviews," has been sold in this country. The attacks which have been made on this book have greatly increased its circulation, both here and in England. It assumes essentially the same views as to the Scripture, its inspiration and its interpretation, that are accepted by our Unitarian body. We may also mention one of the most popular novels of the past year, "Elsie Venner," written by our friend Dr. Holmes, and intended throughout to confute, *by facts from life*, the common theories of the responsibility of human beings for natural depravity. The book aims to show that there are in human beings *alien* elements, producing evil results, for which they cannot be held responsible or accountable before God. It thus strikes at a large part of the teachings of the Calvinistic Church, and will prove a most efficient ally to the cause of Liberal Christianity.

During the past year, some of our number have left us for other denominations, and some have also come in to us from other communions. We cheerfully recognize the right of each one to follow his own affinities, and to go where he feels most at home. Rev. Edmund Squire has left us during the past year to connect himself with another religious body. Our brother Rev. Christopher C. Hussey, an eloquent and useful member of the Society of Friends, has united himself with our body. It has often been said, by way of apology for the slow increase of our denomination, that our work is *not* to build up a great and extensive organization. We should, indeed, be glad to have several *thousand* churches, in the place of our few *hundreds;* but this great increase does not seem to be our special mission. We cannot boast of great *numbers*. There must, indeed, always be two different kinds of churches in the world. The first may be called the Church

of the Mustard Seed; the second, the Church of the Leaven. Some churches begin a little seed, and become a mighty tree, visible to all eyes, and in whose branches the birds of the air may build their nests. Such was the church built up in the last century by the earnest faith and unwearied labor of John Wesley. When he had gone through the whole system since called Puseyism, when he had tried to its utmost extent the religion of *mere form*, he felt the imperative necessity of a more deep and spiritual faith. By his simple and earnest trust in the Divine Love, he became a new man; and by going forth in that spirit, and using every instrumentality that was fitted to his work, he finally succeeded in building up that immense and admirable body, which, in England and in America, and on the Continent of Europe, has done so much to bring into the Church of Christ and to the love of God the multitudes who would otherwise have remained outcasts from all religious instruction and communion. About the same time that John Wesley was founding his church, Joseph Priestley was, in another direction, laying the foundations of a church of a different kind. A lover of truth, with a mind as transparent as is the crystal to the ray of light; with a conscience so pure, it could not vary a hair's breadth from the absolute integrity of a statement, — he called men's minds back to a faithful study of the word of God in nature and in Scripture. From the movement originated by him, our churches and many others date their foundations. *His* movement was of the *leaven*, and our churches are churches of the leaven. Ours is that profound, penetrating spirit which is to go forth into *all* churches; which in a thousand ways awakens thought, and forces conviction into the minds of men. Let us cheerfully and heartily accept our work, and do it in the way that lies open before us.

In the year now commencing, we cannot expect to accomplish much more than we have in the years past. We cannot expect any great addition to our resources. Our great national trial will affect us as it will every religious body, and, indeed, every individual. The Unitarian churches have everywhere been prompt to do their part in this crisis, and to take up their share of the national burdens. The first regiment that went from Massachusetts — the noble Sixth, that will hereafter be famed in history for its passage through Baltimore — had in its ranks as chaplain one of our Unitarian ministers (Rev. Charles Babbidge of Pepperell), who went with them through those blood-stained streets, and was with those who fell in that first sacrifice on the altar of our national freedom. The Rhode-Island Regiment under Gov. Sprague also took with it as chaplain one of our brethren and friends, Rev. Augustus Woodbury of Providence, who resigned his charge in order to perform this patriotic duty. Rev. Warren H. Cudworth of East Boston has also just accepted an appointment in the First Massachusetts Regiment; and one of our younger brethren, Rev. G. Fitzgerald, who graduated from our Theological School only a year or two since, not being able to obtain a chaplaincy, entered into the ranks as a private, and was afterwards elected chaplain. Born on slaveholding soil, and for a time living among slaveholders, he assured me, that, contrary to the usual idea, he could pardon a Northern man for being proslavery, but he could not pardon a Southern advocate of this great wrong and crime. When I asked him what made him first feel the evil of this system, he said, that, when he was a very young man, he knew a boy almost as white as himself, but who, for no fault that he had committed, but solely to meet the extravagant expenses of a vain and heartless mistress, was sold away from his parents

and friends into perpetual bondage in the South. He could never forget that most painful incident, nor the giant wrong of a system of whose operation this is but a single example.

We are also being permitted, as a denomination, to do our full share at the present time in furnishing counsellors at Washington, — statesmen there and statesmen here, who stand among the foremost in this exigency. Massachusetts sends one of our Unitarian brethren as minister to England in this critical period of our history. She sends to Congress men who have been brought up in our churches, and who are thoroughly imbued with the ideas of civil and religious liberty which they have received from the inspired lips of Channing. And Massachusetts has placed in her Chair of State one whom all honor to day, and who has been, from his boyhood up, one of our Unitarian friends and brothers. Let us be thankful, that, out of our small numbers and our feeble means, we have been able to contribute more than our share of men who are *able to meet the demands of the time*, and to help us to finish the work which God hath given us all to do.

DR. HEDGE'S REMARKS.

Rev. Dr. HEDGE, President of the Association, then remarked as follows: —

It appears, from the Secretary's Report, that we have no reason to despair of our future; though, in one sense, our meeting this year is under a cloud, — the dark cloud which now covers the entire heaven of our political system. There has been a question, whether we ought to attempt a meeting at such a time, seeing it is so difficult, in an atmosphere thick with report and alarm, to withdraw our

thoughts from the one absorbing topic of the time, and to fix them on the less exciting, yet equally urgent, demands of our ecclesiastical estate.

For my own part, I believe we do well to come together. If there were, indeed, that incongruity between the two interests which this objection supposes, we ought rather to resist the tyrannous prepossessions of the hour than to yield implicitly to their importunity. The secular interest could lose nothing, in the end, by taking counsel of the spiritual. At all events, it would not do to admit that the claims of war are so paramount as to authorize the silencing of every voice but its own; that when that providential meteor appears in our heaven, and shoots its wild parabola across our orbits, it imposes a necessary interdict on all the spheres of peaceful action. The Romans opened an additional temple in time of war. Surely Christian piety ought not to be contented with one temple the less.

But, in fact, there is no antagonism in the case: the two interests are vitally connected. The ecclesiastical estate has no demand more pressing than the civil exigency of the hour, — the right solution of the instant problem, whose issues concern the kingdom of God no less than the nation's well-being. The ecclesiastical estate (our ecclesiastical estate) can have no interest more urgent than the triumph of truth and right, of civil order and good government, of liberty and humanity, among us, — these, and the speedy return of a peace securing these, and based upon them.

Christianity, as we hold it, — Unitarian Christianity, — is no pale spectre, moving about in worlds not realized; no spirit of the cloister or desert; but a social and humane spirit, and therefore not an indifferent spectator of a nation's agony. The nation's cause is our cause, — the cause of Liberal Christianity. We know no other, or none which lies nearer, as we come here to-day.

Our doctrine is not one which can see religion only in certain traditional sanctities. We rejoice to recognize a religious element in every upheaving of the popular heart in response to a great and worthy call; in every genuine expression of faith and devotion, outside of ecclesiastical organizations as well as within them. We are witnessing in these days a work of the spirit, a revival of self-sacrificing patriotism, which I cannot but regard as religious in its essence, however unritual in its form. Whatever takes a man out of himself, whatever lifts him above himself, and engages his powers and enlists his enthusiasm in behalf of public and noble ends, I call religious. Loyalty and patriotism I call religious, though recognized as such by none of our creeds. They were so recognized by elder creeds, and formed an essential part of the ancient religions. The ancient States were theocracies, their politics liturgical, nationality a form of godliness, government a religious function. In the Hebrew monarchy, zeal for Judah and zeal for Jehovah were different aspects of one devotion: both conspired in one vow. The nation's capital was Jehoyah's seat, — the city of the Great King. In Athens, the popular assembly was an ecclesiastical convention. The Christian Church, or rather the Church of Rome, with a dim perception of the truth which lay in this association of the spiritual and the secular, attempted its repetition in the Papal economy; but, seizing only half the truth, the Church sacrificed the secular to the spiritual, and dropped from its system the principle of nationality. That principle avenged itself by schism after schism; one nation after another repudiating the civil bond, if admitting the spiritual; — and Italy last of all, engaged at this moment in wresting from the Bishop of Rome his last remaining temporalities.

In Protestant Christendom, the principle of nationality

has re-asserted itself, but without the religious significance and consecration which it had in the elder States. In Protestant Christendom, the church and the nation, religion and politics, have been diverging, and getting ever more widely sundered, since the time of Cromwell. In no country has this divorce been more complete than in ours. Religion and politics have each pursued their separate way, — the one ending in a spasm or a criticism; the other, in practical atheism. Nowhere has religion been so unpatriotic as with us, and nowhere have politics been so utterly godless.

Our own sect, like other Protestant confessions, has erred in the direction of privacy. It has treated religion too much as a private personal concern, too little as a public and political bond. Our preachers, with few exceptions, have given in to the maxim of the demagogue, that ministers have nothing to do with politics. Preachers of mark and influence in our Puritan New England, in this city of the Mathers and the Mayhews, have publicly assumed this position; from the very pulpit have declared that ministers are professionally disqualified to judge of politics. What can be hoped for the politics of a country, whose authorized interpreters of Christian duty discharge themselves of all application of it to public affairs, and, like Pilate in the judgment-hall, wash their hands of the business, when justice and humanity are crucified afresh?

Altogether, the spiritual life of the modern is too internal, personal; or, if social, too much an affair of the conventicle, — not enough aiming to possess and rule the State. Our civil conditions do not admit of a national church in the institutional sense; but a national religion we may and ought to have, in the sense of a recognized spiritual power, — a political religion in the sense of a God-fearing polity. Every State should be so far a theocracy; and, until religion be-

comes so far political, the most important part of the mission of the gospel is unfulfilled. If we, as a denomination, can do any thing to further that end, it will be our best contribution to the kingdom of Heaven. We possess an advantage in this respect over other communions in our disengagement from the usual dogmatic trammels and the consequent extension of our sphere and topics of action, in the emphasis we have always laid on the ethical side of religion; and may I not also say, without undue assumption, in our constitutional sympathy with freedom?

As an illustration of this last-named trait, I need but allude to a fact which has sometimes troubled us, but which, at this moment, I can hardly regret, — our ill success in the slaveholding States. The home and stronghold of Liberal Christianity is the North, — the land of the Puritan, the land of civil liberty and equal rights. It has never flourished in the slaveholding States; and that not from want of numbers of men and women who are theologically and speculatively with us, but from the utter incompatibility of the spirit of our system with that institution. There is no "South side" to our moral code on that subject. There is no point of osculation between Unitarianism and slavery which is not at the same time a point of mutual repulsion.

The two most remarkable exceptions to the fact I have stated go to confirm the truth of my remark.

One of these is the church at St. Louis, Mo. That is partially a slaveholding State, but rapidly tending to become a free one, struggling with all its consciousness and all its manhood to that end; at this moment engaged in a deadly conflict with the monster Treason, slavery's latest abortion. The city of St. Louis, with a chivalry worthy the Christian knight and king whose name she bears, heads the van in this holy war: and Dr. Elliot's society, I ven-

ture to say, in the tug and strain of the death-grapple, will prove, has already proved, an appreciable force on the side of the right; and not only so, but has been all along among the agencies that have predisposed the city to be of that side.

The other exception is, or was, the society at Charleston under the pastoral care of the late Dr. Gilman. That society was founded at a time, and Dr. Gilman was placed over it at a time when the question of slavery wore a very different aspect from its present; when South, as well as North, confessed it to be an evil, though, at present, a necessary one,— an evil to be abolished in process of time; meanwhile a topic of regret and mutual commiseration between the two sections, and not the perfection of civilization, the pearl of great price, the beauty and the sanctity, its advocates have since discovered it to be. From my knowledge of Dr. Gilman, I feel assured he would never have undertaken that charge, if, at the time when he entered upon it, it had, as it now does, involved the necessity of even apparent assent by the implication of silence to the doctrine which affirms slavery a divine right.

For some months past, the society has been teaching through the columns of the "Christian Register" — I wish it might also be learning, in return — a pregnant lesson in the still unaccepted offer of its pulpit to any Unitarian minister who may be indifferent enough to the evil of slavery, or sufficiently unanimous with the South on the subject, to accept it on the terms on which alone, it is well understood, any clergyman or any man would be suffered to remain in Charleston a single day. Readers of the "Christian Register" may have noticed a brief paragraph, which with due deference to its editors and contributors, and without disparaging other matter in its columns, has seemed to me the most significant item in that valuable

sheet; a paragraph to this effect: "To Unitarian clergymen. The Unitarian Church of Charleston is desirous of procuring a pastor. . . . Applicants will address the Chairman of Wardens, Unitarian Church, Charleston, S.C." This, notwithstanding the notorious fact, that the point of Christian ethics most applicable to that society, in the judgment of the Christian world, is in that region an impossible topic, — that the Christian preacher is expected to approve, by implication at least, what nine hundred and ninety-nine thousandths of the Christian world unanimously condemn; this, after notorious cases of preachers — men of unquestioned piety and worth, aged men — ignominiously driven away, subjected to personal violence for the crime of dissent from the new creed concerning slavery.

The invitation says, in effect, "Come over and help us; but leave your conscience, your honor, and your manhood, behind. Come, but without your religion, as hitherto held and understood. Come, preach our gospel, not Christ's, as you understand it. Come, help us maintain this gigantic lie." The invitation has found no response as yet. I will not undertake to answer for the whole body of the Unitarian clergy. I can only say, it will greatly surprise me if any preacher among us, not a Southerner by birth or breeding, shall accept this call.

I trust nothing I have said will be construed as denying the claims of that society, or any other society, or any of the people, of the insurgent States, to Christian sympathy and good-will. We would gladly help them if we could. But to minister to them on these terms would not be helping them to any purpose: on the contrary, it would be an inverted help; it would be helping to perpetuate the lie that will be the death of them, if it be not speedily exterminated. One benefit, one crowning benefit, to result, as I believe, from the war now kindled, is

the explosion of the lie with which the whole country, in different measure, according to greater or less proximity to the source of it, has been infected. I am not speaking of slavery itself, but of the defence set up for it, the system of thought and action which has grown up around it. All this I call a lie. It is an atmosphere of lies which we have been breathing in this country for a whole generation. Poisonous carbon we have been absorbing to the verge of asphyxia; and if ever the hand of a gracious Providence, stretched out to save from impending doom, is discernible in human events, I see it in the spark struck out by the hostile collision at Fort Sumter, which has set the country ablaze, and which I fervently trust is to burn away the intolerable lie that is killing us. "I believe," says Carlyle in his rough way, speaking of the struggles which attended the Protestant Reformation, — "I believe that a nation is benefited for ages by being thrown once into this divine white-heat; and no nation, that has not had such divine paroxysms at any time, is apt to come to much. . . . If you do not, you man or you nation, love the Truth enough; if you try to make a chapman-bargain with Truth, instead of giving yourself wholly, body and soul and life, to her, — Truth will not live with you; Truth will depart from you; and only logic, sophistry, the æsthetic arts, and perhaps (for a short while) book-keeping by double entry, will abide with you. You will follow falsity, and think it truth, you unfortunate man or nation. You will right surely, you for one, stumble to the Devil; and are every day and hour, little as you imagine it, making progress thither."

The nation, I say, for many a year, has been living a lie, and treasuring up wrath against the day of wrath and righteous revelation of the judgment of God. The judgment-day has come at length; and well for us that it has.

For no event of a public nature, that has ever occurred within my experience, have I felt so devoutly grateful as for this judgment. Already one breathes more freely since the first trumpet's sound. From fuller breast comes the speech of neighbor to neighbor, regardless of old jealousies and party lines, and never mistrusting how it will be received. For the flame of this great providence has licked up all our jealousies, and consumed all our wrath: and the three parties, which lately had nothing in common but the one bond of their confinement, having been thrown together into this furnace, are now seen, like the three men in the fiery furnace of Nebuchadnezzar, walking at large in friendly communion, their bond of confinement burned, and with them another presence; "and the form of the fourth is like the Son of man."

I thank God for the judgment which shall take away our lies, and restore to us the truth; and, among the benefits resulting therefrom, I expect a wider-spread and a better appreciation of our religious views, which require an atmosphere of truth as well as of freedom to expand and thrive in.

I may seem to you to have wandered wide, in these remarks, from the business of the Association. If so, you will pardon something to the pressure of the time, and something to the zeal of a house more comprehensive than ours, and embracing this as one of its many constituent mansions.

REV. MR. YOUNG'S REMARKS.

The President then introduced Rev. EDWARD J. YOUNG of Newton Corner, who made an address, of which the following is a synopsis: —

The Present Battle of Christianity and the Church.

Amid the excitement of the war, it is well to remember that there is another battle to be fought, not in defence of liberty but of Christianity, not for the country but for the Church. Infidelity has never presented a fixed and coherent system, but has changed with each successive age. Twenty years ago, it eulogized the Christianity of Christ, in distinction from that of the Church, as "the highest ideal ever presented to the eyes of man;" and it extolled his character as "so beautiful, so divine, that no human genius could have conceived, as none has fully comprehended it." Now, however, it is maintained that Christianity was the product of the age, that Christ's character is a romance, and that the Gospels are not history but mythology. As Rationalism had reduced Christianity to a miraculously-confirmed deism, and an aid extraordinary of the police, so Spiritualism resolves it into the spirit of the age and the moral development of mankind.

This theory, that the church made its founder, represents Christianity as an effect without a cause. For it was not even understood at the time, and it was opposed to the leading sentiments of the age. As well might creation have naturally emerged from chaos, or light from darkness. The spontaneous generation and transmutation of species is far more plausible than this. This law of progressive development, that great men receive, but do not create the influence they possess, and that those who lived in an earlier age were necessarily inferior to the men of our generation, excludes the element of personality, and is not true either in science, literature, or religion. With Jesus began an entirely new order of society. There were Reformers before the Reformation, but there were no

Christians before Christ. His character, his church, the success of his religion, the new life that now animates the Christian world, are entirely inexplicable if the Gospels are myths and fables.

This is not a critical and historical, but a philosophical movement: and the stream which bubbles up and sparkles before us has its source beyond the sea; and, like the fabled Arethusa, whatever is thrown into the river there, rises, sooner or later, in the fountain here. The authenticity of these books was never denied till recently. There is little evidence that they were written to defend or to reconcile the two great parties in the Apostolic Church. The controversy between Peter and Paul has been exaggerated. The Gospel of John could have proceeded only from an intimate friend of Jesus. The different portraits of the Saviour would have been much more dissimilar, if they had not been copied from real life. There is but one circumstance in these narratives which does not admit of a satisfactory explanation. There are passages in Matthew as mystical as in John, and parables in John as characteristic as in Matthew. The sayings of Jesus are so original, that they cannot be counterfeited; but they are recognized even when reported by Paul, or found in the Cambridge Manuscript, though not recorded by the evangelists. No ancient writings can be received, if these are not. It is unjust to compare the historical age of Christianity with the mythical ages of early Greece and Rome. The existence of Homer has been denied, and his poems have been ascribed to many ballad-singers; but modern scholarship has re-affirmed the testimony of the ancients, and has in like manner confirmed that of the Fathers in regard to the Gospels. Strauss has just celebrated the twenty-fifth anniversary of the publication of his "Life of Jesus" literally *alone*.

Experience has shown that this theory is not calculated to awaken or advance the religious life. What knowledge of God, what assurance of pardon, what certainty of immortality, do nature and conscience give to us more than they gave to Socrates and Plato? "He that drinketh of this water shall thirst again." It is not ideas, but persons, that mould the religious character and life. Spirituality has never been the fruit of deism or natural religion. Christianity is not a doctrine, but a divine life, centred in and flowing forth from the person of its founder. The advocates of neo-Christianity are indebted for their highest ideas and principles to the very records which they ignore. They thrust away the ladder by which they have climbed to their high ascent, and then bid others rise to their plane without it. Sin being, in their view, only imperfection, the absence of goodness, an inevitable step in human progress, there is no need of repentance and new moral motives, but only of self-reformation and self-culture. But true religion begins with self-abasement, not with self-exaltation. That is a spiritual disease, akin to color-blindness, which prevents men from seeing the divine in Christ, and from appreciating that Gospel which is the holy of holies of the New Testament, and of which it has been said that the hand of an angel had written it. All the great reformations in the church and in the world have sprung from faith in historical Christianity. If we cut the root of this tree, and lop off its branches, its leaves will not be for the healing of the nations. What then shall be read in our pulpits, or taught in our Sunday schools, or spoken to the poor, the sick, and the dying, or pronounced over the graves of our beloved? Why should any desire to be called Christians, who will not acknowledge the authority of Christ? If all the negative tendencies of the day are carried out; if the Church is dissolved

into the congregation, and the Scriptures are regarded as the Apocrypha, and the Lord's Day is converted into a holiday, — what will be the faith of the next generation? With no Church, no Bible, no Sabbath, no Christ, how long will it be before there is no prayer and no God? Germany is a warning to us; and lately a voice has come to us from France, who is seeking to regain what we would thoughtlessly abandon.

As a remedy for these evils, some have recommended a liturgy, others a creed, and others a restriction of our religious liberty. But Ritualism is not a cure for Rationalism. We may restore the forms, without re-establishing the faith; and, where the latter exists, the former will not be wanted. A creed may be valuable to those who already believe; but it is the product, and not the cause, of conviction. Neither must we restrict the honest utterance of doubts and denials out of the pulpit, by substituting abuse for argument and condemnation for refutation. Many a sceptical book, which is now forgotten, has proved of great service to Christianity by eliciting the most powerful vindications of it. The Church must have its well-trained soldiers as well as the State, and be prepared to meet every new issue. The neglect of theology, and the exclusion of doctrine from our preaching, are among the saddest signs of the times. We must abandon our negative position. We must walk about Zion, and mark well her bulwarks, and strengthen her towers and battlements, not being ashamed of the gospel, and showing that we prize, not only our freedom, but our faith; that we hold the possession of truth to be more valuable than the search for truth; and that, in calling ourselves Liberal Christians, we think quite as much of our Christianity as of our Liberality. Let us not throw away the old gospel, — at least, until we have been furnished with a new one; but let us resolve, that, by the help

of God, we will transmit our religious *with* our civil institutions, undepreciated and unimpaired, to those who shall come after us.

REMARKS BY REV. EDGAR BUCKINGHAM.

Rev. EDGAR BUCKINGHAM of Troy, N.Y., then addressed the meeting as follows: —

Mr. President and friends, — The subject on which I am to offer you some remarks on this occasion is one which has, from time to time, engaged the deepest thoughts and feelings of us all; and that is the desire so generally entertained in our denomination for the expression and enjoyment of mutual sympathy and co-operation. This desire is shared by the churches which are near, and by those which are most remote; and the individual members of our body also crave a thorough mutual acquaintance, interest, and sympathy. Of all Christian denominations, we are ourselves the most strictly individual. We have no strictly denominational organization. The American Unitarian Association, whose name is so highly honored among us, and whose work has been so conspicuous and valuable, has no authority over us whatsoever. As its members, we are bound together only by the ties of mutual respect, and by our common interest in liberal and progressive ideas. No church in our body appeals to any authority to establish itself; and no clergyman, who may enter into our ranks, appeals to this or to any association for authority to preach. All this individuality, this sentiment of equality, arises from our fundamental principle. We believe, that, when the Divine Being sends truth into the world, he sends it, not to people in the mass, but to solitary *individuals*. The Divine Being comes to the solitary

soul, and enters there, and through that narrower or wider channel gives forth his truth to the world. We accept this principle; but we also admit and incur its pains and penalties. It causes each one of us to stand comparatively alone as solitary thinkers; making us look up to the stars of celestial truth with far greater interest than we turn to the hearts and eyes of our friends to know what *they* would have us teach. This principle we have no desire to resign. We *live* by it. We feel ourselves charged more or less solemnly with the responsibility of listening more and more to the voice of God in the secrecy of our own souls.

But it happens to us all, that, while we are listening to the voice of the Most High, we should be glad to have neighbors and friends tell us what *they* have heard, and what they have recognized *in us*, of that divine principle. Some persons have failed to appreciate the solemnity and the value of this *individuality;* and they have retired from our company, overcome with the heat and burden of the day, or oppressed with the loneliness and solitude of their elevated position. They have gone out, from time to time, from among us, to enter churches of an older name and a wider organization. With these, the reverence for numbers, the reverence for *a majority*, which has carried them away from us, has perhaps more power than their belief that our theology is incorrect. We cannot by ourselves, in our individual weakness, ascend to *all* truth. The wild freedom of our individual speculations often needs to be corrected by the wisdom of the past, by the testimony and experience of the ages. We are recognizing more completely the extreme to which we have been tending; and large numbers are now crying aloud for *sympathy*, and feeling the need of a closer fellowship and of mutual co-operation. Among the great evils which we have encountered,

we recognize that the solitariness of our position, and the want of sympathy, have tended very largely to injure the spirit of true piety in our midst. There can be no good disposition in us that can grow *alone*. Though, in former ages, men deserted society for the mountain, the desert, and the cloister, yet, in the gradual development of the gospel, society seems to have learned the truth, that, to lift up our hearts to God, we must take hold of the hands of our friends and brothers, to walk with them in the upward path. As our social feelings increase, so also our religious feelings increase. The lonely scholar, who, in his solitary meditations and tearful prayers, has discovered truth, has found that it was necessary for him to find *man* as well as God; that he must love his fellow-beings, or his prayers would not find access to the throne of the Supreme. "If any man would love God, he must *first* love his brother also."

It would seem that the individuality we have cherished has also injured very largely the *theology* which we have been seeking to develop and perfect. It has sometimes appeared to be divested of the spirit of social love, unconscious of the necessity of this vital communion with our fellows. Our theology has sometimes appeared to be running wild, without restraint from the counterbalancing activity of our equals and superiors in thought and study; and sometimes, instead of running wild, it has run on in channels long known, and has produced a re-action through fear of going *too far* from the truth. It has too often made us wild, when we ought to have been conservative; and conservative, when we ought to have been progressive. We who are laboring in isolated positions feel this want of sympathy and co-operation more than those who are surrounded by churches of the same faith. How often I should have been glad to say to my own congregation,

"Brothers and sisters, you are remembered everywhere throughout this land: where our faith is most widely received, your names are known, and your interests are regarded. And there are also, farther to the west and farther to the south, churches which demand the most deep and earnest and tender love of your hearts. Remember, in your turn, those other churches in distant places which need the testimony of your regard. We are all disciples of one Master, servants of one God. Though your names and your faces may be unknown, the spirit of sympathy and love has united you and them all in one"! Churches in distant places, when accepting the Unitarian name, should be able to feel that they are entering an assembly of fellow-believers in the closest ties of sympathy and friendship. That our denomination may have its due influence in the community, our *sectarian* sympathies should be more largely entertained and more largely cultivated. I have little to add to that which we all know, and which has so often been spoken to us on various occasions, with reference to this want; yet the truth loses nothing by repetition, and it gains by *earnestness* of repetition. If we have been too strongly individual, it should be announced that we want more of *mutual sympathy;* and the very announcement of this desire will go far to quicken the spirit of sympathy, and to unite us more and more closely together. We should encourage and strengthen ourselves in all our conventions and assemblages, by which church may be made known to church, the denomination to its members, and its members one to another. There does not seem to be so much interest felt *here* in our Association as in places farther removed from our religious centre. Let us value it more than ever, — its influence, its publications, its counsels and labors of every kind. We want the General Secretary to come, and bring us the right hand

of fellowship of the powerful churches in this neighborhood. We would have the official agent of the Association recognized throughout the length and breadth of our land. We would rejoice to have it recognize the most distant and feeble church, and extend to it the right hand of cordial sympathy and fellowship. We shall increase the spirit of sympathy by increasing *our labor*. We must *work*, if we would accomplish our mission. We must labor together, if we would feel that we are *fellow*-laborers. Our body has done much to establish and support colleges and schools; and it seems to me that all the good that they have accomplished has not been more important than this element of *sympathy* which they have helped to create and sustain. Every labor of love in behalf of Meadville, Antioch, or Cambridge, must have the same salutary effect by re-action on ourselves. We are, indeed, accomplishing a great work, not only in raising up scholars, but in binding ourselves more and more closely together. Has even Cambridge *cost* us too much? Very far from it; for we receive comparatively nothing from the institutions for which we *do* nothing. If each one of us would agree annually to devote his income for so many days, weeks, or even *hours*, to the support of churches, schools, colleges, or the missionary work of the Association, every one would feel that an immense return was made in his own *increasing love* for the denomination, and every one would glory in the work that he was helping the denomination at large to accomplish. The more thoroughly we enter also into the great reforms of the age, the more largely is our Christian sympathy increased. When we are inspired by the spirit of Christian freedom, by sympathy for those who suffer in bonds, in ignorance, and under the heavy burdens of oppression and degradation, — whenever we are moved by

this spirit to *labor* for the relief of our afflicted fellows, we are effectually increasing and deepening the sympathy which unites our hearts and souls in the closest and most vital ties.

Let me say, lastly, that, in order to increase the tenderness and closeness of the bonds that unite us, we should try to respect *more* — what we have always tried to respect much — the labors of all other Christian denominations. I think, indeed, that he who loves his own denomination most will love *the world* most. Our interest in our own body will be not diminished, but most largely increased, by the extension of our sympathies and affections towards all other denominations. The more faithfully we honor and respect them, the more closely we shall be united with the whole church of Christ. All the signs of the times appear to be propitious for the success of Unitarianism, and it is manifesting more and more of the power which is leavening the whole lump. I am continually told in my place of residence, that the sermons of evangelical divines of the past generation would not now be accepted, for the most part, by the congregations of "evangelical" faith. The world is, indeed, moving on. Our position is *appointed* us by Divine Providence. It is not only to stand *inside* the church, and to receive the light that comes through windows stained by the hand of man and the divinely inspired genius of sacred art; not only to ask our brothers what *they* see of the whole truth of God: but it is also to go forth over the threshold and out into the fresh air, to the distant mountain side, to the ocean shore, and there to listen to the voice which bids us all *look up* with undimmed eyes, and welcome with gratitude the brightness of the Divine Light. It is our charge and mission to be *faithful* evermore in love, faithful to man in all his varying needs, and faithful to God in the reception and communication of the truth.

REMARKS OF REV. EDWARD E. HALE.

Rev. EDWARD E. HALE, of Boston, then spoke substantially as follows: —

It seems to me that a Boston man owes an apology for speaking on such an occasion as this. It is our habit to come together to listen to those who come from outside our own borders, to speak the word as God hath given it to them. But there are occasions which themselves make the apology for the speaker; and this is one of them. We are no such clique of ecclesiastics as to have one set of priests to swing our censers and make our prayers, and another set to do the hard work in *the field* which lies open before us. We miss the faces and the voices of many whom we expected to see and to hear on this occasion, but who are engaged elsewhere in their weightier and more responsible work. Dr. Elliot is not here; but he is fighting, in his own pulpit in St. Louis, the noble battle of truth and righteousness against falsehood and oppression. If we cannot listen today to our Brother Bellows, it is because he is at the head of the Medical Commission, which is at this moment laboring to preserve the health, and increase the comfort and efficiency, of our armies in the field. If we are not listening to our Vice-President, Judge Thomas, it is because he has been summoned to another sphere of duty, in close connection also with our country's need in this great national crisis. In Christ's work, all men must be one, each in his own sphere working for the one great end. If we must have a *United States*, the American Unitarian Association must also contribute its earnest workers to its country's cause; and these will be satisfied if they have only the *Home Guard* to report them here to-day. It seems to me that the one great duty of a Unitarian gather-

ing is to be looking round for the ways of its advance, — to see how we can *press forward*, and avail ourselves of the providential position in which we now stand. We must never be satisfied to stand on *the defensive*. Zion had her bulwarks and her battlements; and Gerizim had hers also: but in the day when it was announced, "You shall neither in Jerusalem, nor yet in this mountain, worship the Father," — in that day we were relieved from the duty of *the garrison*, and were sent forth as *light troops*, to skirmish over the face of God's world. George the Third, who, in his craziness, often said many wiser things than commonly proceeded from the great men of his day, hit the exact truth in his commentary on "The Apology" of Bishop Watkins. "The *Apology* for Christianity!" exclaimed he in astonishment: "I did not know that it *needed* any apology." There is nothing that need to be *apologized* for in our charge and work. The more the doctors choose to tell us that we are dead, the more sure I am that we have a *vitality* that is to produce yet greater and nobler results. We have already passed through two very dangerous phases which occur in the development and course of almost every Christian body. We have got beyond thinking that our religion is an excellent good thing *for ourselves!* We have got out of that phase which may be illustrated by the parable of the rich man who had "much goods laid up for many years," and was ready and content to take his ease therein. We are surely coming out of that *rest* which many of our churches have hitherto entered into, but which we cannot recognize as the "rest that remaineth for the people of God." We have also got out of the *second* stage, or phase, — that of the *ultra-chivalrous* spirit of mock-liberality — that any thing which a man *chooses* to believe is right and proper for him to believe, if he only be *sincere* in it. We are seeing to-

day a good deal of sincerity which has not worked out the best results. We believe, indeed, that, beneath all honest beliefs and statements, there is an underlying *stratum* of truth; but it is our business to *dig down* through the huge errors that have been built upon this concealed foundation, until we have reached and discovered the pure, eternal, and saving truth that the world so much needs. I wish I could say that we have got through the *third* stage of religious action. This stage seems to correspond to the position of that man in the parable who had good seed to sow, and a broad field to sow it upon. *We* surely have a broad field before us. This year we are, indeed, excluded from our Southern States; but, *next* year, we expect to have all America open before us, and ready to receive the seed which is given us to sow. But we read, in the parable, that after the husbandman had sown the good seed, and *while men slept*, the enemy came, and sowed tares. I take it that we are now in just that position. We have the seed: it has been winnowed and washed for us; it has been well selected, and should secure an abundant harvest. We have a religious system, with whose efficacy *for life*, for *good living*, we are fully satisfied. We are *cheerful* in our religion. We are less distressed by doubts and misgivings, and more eager for active duty, than the members of any other communion in Christendom. We have, as we *ought* to have, more courage, more confidence of victory, a greater elasticity of spirit and movement; for we bear the *light armor*, instead of the heavy cuirass. I say, we have got the *good seed*, and we have got the *good ground*. I was lately told, by a leader in the Orthodox ranks, that New England *has done* with Congregational Orthodoxy. He told me, that, if we chose so to do, we have only "*to go in and win*." Just now, we cannot go below the line of the loyal States; but the temporary bar-

rier will soon be removed. A lady of the highest social position in the United States — the widow of President Madison — once said to me, with all that grace of manner which always distinguished her as *a republican queen*, that she remembered the day when she was the only woman, in a congregation of a thousand, who dared to listen to a Unitarian sermon! The venerable friend and brother whom I see sitting before me [Rev. John Pierpont] was at that time in Richmond, Va.; whither he had gone to preach this very gospel. But the various Orthodox sects could not admit Mr. Pierpont into *their* pulpits! The Jewish synagogue was not occupied; and some hope was entertained that it might be procured for a hearing. But the Jews could not condescend to hear a Unitarian minister! The freethinking element in the *politics* of Virginia then suggested and induced an application to the Legislature; and the hall of the House of Delegates was thus secured and occupied. And it would have been better for Richmond *to this day*, if Mr. Pierpont had been permitted to preach in that city from that day to this, as he used to preach to the congregation within these walls. The widow of President Madison was *the only* woman who dared to hear one of the most eloquent men of this country preach of truth and righteousness, and judgment to come, when his name was coupled with the *Unitarian heresy*.

We are going to have *a wide* field. We cannot rest where we have been resting for the last ten years; and we must see to it that the ground is *wholly pre-occupied* with our good seed, — that *the tares* be not sown, and our harvest become like that in the parable. Unless our zeal and activity shall exceed that of the Memnonites and the Mormonites and the *Mammon*-ites, and all the other *ites* who infest and overrun our land, our crop will not really be

worth the value of the copies of Channing and Dewey which we have circulated at home and abroad. We are apt too much to *rely* on the providence of God! "My Father worketh hitherto, and *I* work," says the *true* Son of the Highest. Our true position is to be *fellow-laborers* together with God. It is *while we sleep* that the enemy sows tares. We are in the habit of showing, at our gatherings, how *the whole world* practically works with us, — literature, commerce, the sciences, the arts, all the means and agencies of human progress, — how all these co-operate with us and with our liberal Christian theology. God is indeed very kind to those who will work together with him; but it will not do for us to say that we will sleep a little longer, and God will do the whole. If we sow the good seed, and do not *watch* our fields; if we merely scatter our seed, and take no further care or thought concerning it, — *the tares* will grow as fast as the wheat will grow, and the heads will be as high, and our crops will be worthless; for God will not work a miracle to cut down the tares. God did not send his Son into the world to train a generation of drowsy sleepers for the kingdom that is to come! The experience of the children of *this* world ought to have settled this question for us, and put an end for ever to this drowsy and impious *waiting* on God.

The speaker closed with a vivid dramatic sketch of the rise and progress of sedition and rebellion in a certain country, whose *chief* could not be roused from his indolence and inactivity to arrest, in good time, the spread of the political contagion. Messenger after messenger arrives to inform him of the commencement of the treason in a distant part of his territories, — its spread from village to village, and from city to city, and from State to State, until it approaches and invades even the national capital

itself. But the chief magistrate cannot be aroused from his foolish sense of security, and vain hope that the raging sedition will, in some *providential* way, be arrested. At last he appoints a "day of public fasting, humiliation, and prayer." Meanwhile, arsenals are taken, forts occupied, and ships seized, by the rebels, and the authority of the government utterly defied, and brought to nought. But now he folds his hands in despair, and sorrowfully exclaims, "I gave them warning, and they would not hear: what could I do *more?*" In this great crisis, "the children of this world" show how much wiser they are in their day and generation than "the children of light." The people rise in all their might, — men, women, and children uniting in one sublime and wonderful rally to the succor and preservation of the national honor. Every man girds himself for the fight; every young man puts himself in training for the war; every woman prays God to show her how *she* may help on the great endeavor; every child catches the sacred watchwords of Liberty and Truth, and enters into the spirit of the noble movement. All cry out that the land shall, now and for ever, be *one* and indivisible; and all are ready to sacrifice treasure, ease, and life itself, to this great end. It is from such a sleep, into such a tremendous and effective activity, that every Christian body must be aroused. We are to sweep away the spirit of *secession*, with all its narrowness and littleness, from the church; and we are to bring the social body of Christ into that *great Union* which he meant it to be. No hybrid *Confederacy* can satisfy the great idea and demand of *Christian Unity*. It is to help to create this Union, in the city of our God, that our society is formed. We shall never advance the cross of Christ by proving from history that the cross of Christ *ought* to be advanced. Nor can our sacred

charge and duty be discharged by one, two, or three bishops, or by a dozen or a hundred presbyters. It can only be perfectly accomplished in that great order, wherein every man, woman, and child is a sacred priest, and when the word of God shall at last speak out the majestic command, "*Forward, the whole line!*"

The congregation then joined in singing the Doxology, —

"From all that dwell below the skies;" —

and the benediction was pronounced by Rev. Dr. HILL, of Worcester.

ADJOURNED BUSINESS MEETING.

The adjourned business meeting of the Association was held in the Freeman-place Chapel, on the afternoon of Tuesday, at three, P.M.

In the absence of the Secretary, Rev. EDMUND B. WILLSON, of Salem, was chosen Secretary *pro tem.*

The Committee appointed to nominate officers for the ensuing year made a Report; which was afterward withdrawn in order to admit of a full and free discussion of the contemplated changes in the organization of the Association.

The fourth and fifth resolutions, respecting the plan for raising funds for the Association by concerted and united action, was then taken up for discussion, after the adoption of an amendment proposed by Rev. GEORGE E. ELLIS, of Charlestown.

Pending this discussion, Rev. E. G. ADAMS, of Templeton, called for the Treasurer's Report; which was read by the President. After which the resolution was adopted, with but one vote in the negative.

REPORT OF THE TREASURER.

Calvin W. Clark, Treasurer American Unitarian Association.

Dr.

1860.						
June 1.	To Cash, balance on hand					$3,230.62
"	"	received for sales Books		$359.27		
"	"	"	Monthly Journal	3,423.13		
"	"	"	Donations	3,283.33		
"	"	"	India Mission	257.60		
"	"	"	P. Gangooly	194.00		
"	"	"	Dividends	942.62		
"	"	"	Printing-press (D. Low)	1,000.00		
"	"	"	Perkins Legacy	8,000.00		
"	"	"	Kansas Mission	462.00		
"	"	"	Bridgeport Church	886.46		
"	"	"	Kalamazoo Church	238.00		
"	"	"	Meadville School	70.00		
"	"	"	Rev. Wm. Roberts	5.00		
"	"	"	Malden Society	25.00		
						19,146.41
						$22,377.03

Cr.

1860.					
June 1.	By cash paid for Books			$1,001.32	
"	"	"	Monthly Journal	3,000.25	
"	"	"	Missionary Work	1,708.44	
"	"	"	P. Gangooly	1,150.08	
"	"	"	Expenses	908.29	
"	"	"	India Mission	2,166.53	
"	"	"	Indigent Students	335.00	
"	"	"	Salaries	1,800.00	
"	"	"	Notes receivable	1,000.00	
"	"	"	Investment	8,010.00	
"	"	"	Kansas Mission	325.00	
"	"	"	Meadville School	70.00	
					$21,474.91
	Balance to new account				902.12
					$22,377.03

E. E.

CALVIN W. CLARK,
Treasurer.

BOSTON, May 31, 1861.

Rev. E. G. ADAMS then, by permission of the meeting, made a statement of his reasons for his vote in the negative. He wished that the whole matter of the finances of the Association were more distinctly understood and stated by those who had the charge of it. He spoke of the *extent* of the proposed action, including every society in the denomination. The resolution proceeds upon the ground, that there is no other mode of obtaining contributions than that of passing round the box on a certain fixed day. A contribution was made every year by his own society, but never on a certain day. A committee was appointed to go round and collect subscriptions at some convenient period of the year. He had misgivings whether a society like his own, certainly not wealthy, should continue to send fifty or sixty dollars a year to the Association, unless the societies who have a vastly greater wealth will give *more* than they do now. He scarcely had the conscience to ask his society to do so much, unless the large metropolitan churches would do more. He alluded to the societies in Boston and vicinity who pay either nothing, or next to nothing. The Association should either raise *more* money or *less!* He thought the total annual amount of contributions, exclusive of receipts for the "Monthly Journal," would prove to be only some five or six thousand dollars. He would like to know exactly *what* he ought to recommend to his society to do.

Rev. A. P. PUTNAM, of Roxbury, considered the resolution as simply a *recommendation* to the societies to adopt a certain course in concert. It did not propose to supersede whatever method any society had hitherto thought best to adopt.

Rev. SOLON W. BUSH, of Medfield, thought that each society should do its own duty, whether others did or not. If it is a worthy object, each society should contribute to the full amount of its ability.

Rev. C. H. BRIGHAM, of Taunton, also spoke in support of the resolution; advocating the necessity of *regular* contributions, that the Association may know what it can *depend* upon. Mr. Clarke's experience as Secretary was referred to, as illustrating the necessity of this regular and methodic action by the societies in our body.

Hon. Mr. PRENTISS, of Keene, wished to ask what was the ground for hope that this resolution would produce the desired effect. It was true, he said, that many of our richest societies pay nothing at all. What we want is not a *recommendation* that all the people should take hold, and help this Association; but to have some means applied by which they shall feel the *necessity* of it, and thus comply with the recommendation.

There being a general desire to discuss more fully the subject of the *method* of raising funds, and the discussion not being in order, as the resolution had been already adopted, Rev. Dr. FARLEY, of Brooklyn, N.Y., therefore moved a reconsideration of the vote by which the resolution was adopted.

Rev. Mr. BUCKINGHAM urged the necessity of immediately proceeding to the election of officers, and moved that the subject of this resolution be laid on the table; and, this motion prevailing, the resolution was laid on the table.

The first resolution of the series read at the morning meeting was then taken up for discussion. In explanation of the resolution, the Chairman remarked, in the absence of the Secretary, Mr. Clarke, that he had resigned the office, and that he insists on declining a re-election. The question then came up before the Executive Committee as to what should be done. Two courses were open. First, to supply Mr. Clarke's place by a new Secretary, who should receive a full salary, — say, not less than two thou-

sand dollars. The other course, which was that now recommended by them, was to make the Assistant Secretary (a lay-officer) the Secretary of the Association, at a salary of a thousand dollars; all the duties hitherto devolving on our General Secretary, and which a layman cannot be expected to perform, to be divided among the different members of the Executive Committee. The proposed Secretary being the only salaried officer, the Association would save at least a thousand dollars a year by this arrangement.

Rev. S. G. BULFINCH, of Dorchester, spoke of certain objections to the proposed arrangement. We had been told that the resources of the Association were increasing. So far, there seemed to be little ground for the proposed action. He supposed that a further reason might be urged from the probability that the contributions this year will be comparatively small; and that we ought, as far as possible, to diminish our expenses on account of the great claims to be made on the public in this crisis in our national affairs. We should, at the same time, remember that the less the public is inclined to give during the present year, the greater is the necessity that they should be diligently and strenuously applied to. We shall need the services of our General Secretary more than ever before. We were addressed this morning on the importance of cultivating *sympathy* in this denomination, and the good that can be effected by the General Secretary in this respect. He thought that the proposed office would not answer the purpose of binding the denomination more closely together. It is a principle generally adopted in business, that, wherever an enterprise is to be well carried on, one individual must be the *responsible head* of each department of business. This responsibility ought not to be done away with. If the plan were proposed for a single

year, this objection might not hold; but, if we *commence* such a plan, it would seem that it ought to be continued. He would be glad to have these objections removed.

Rev. CHARLES H. BRIGHAM, of Taunton, said that these objections had been discussed over and over again in the Executive Committee, and this proposition had been made as the result of the experience and judgment of our General Secretary. It was thought that it would prove to be the best working plan, even without the supposed deficiency of funds. Less had been accomplished through the missionary than through the editorial labors of the Secretary. The project of filling the vacancy occasioned by Mr. Clarke's unconditional resignation had been fully discussed, and the Committee thought that it would be very difficult to supply his place. It was thought, moreover, that our income for the present year would be considerably diminished; and this proposition was suggested as an experiment for one year. If it is not liked, there could be no difficulty in returning to the present system. It seems to be very desirable that the small income that we can count upon this year, should, as far as possible, be expended for the main objects of the Association. If the "Monthly Journal" remains under its present editor, there would probably be no other falling-off in our receipts than what would be inevitable during the present political crisis. The Secretary has not found that his visits to societies have added much to the receipts of the Association. Some visits have been entirely without pecuniary results.

Rev. JOHN CORDNER, of Montreal, thought that the proposed change was a very important one. It would require a very careful selection of the Board of Directors. The General Secretary was greatly needed, to give encouragement, sympathy, and help to all who might come to

him; but, if the Association should not be in a condition to pay the required salary, Directors should be chosen who would devote a certain portion of their time and attention *regularly and fixedly* to the work. The efficacy of the Association has always depended very greatly on the services of the General Secretary; and nothing but imperative necessity should dictate the proposed change.

Rev. E. G. ADAMS, of Templeton, remarked, that, as we had been told that the funds of the Association are increasing from year to year, there was no good ground for the proposed change. But it had appeared, from the Report of the Treasurer, that there was a present deficiency, in the practical operations of the year, of two thousand one hundred and thirty dollars, besides eleven hundred dollars which had been received as payments on the sale of two churches. He thought that we should take this apparent deficiency, or falling-off, into full consideration. Our revenue does not, plainly, meet our expenses.

Rev. C. H. BRIGHAM thought that there was a falling-off, at the present time, in the receipt of contributions. The church at Bridgeport was one of the churches that had been sold, and the money returned to us. Money has been raised for the building of a church at Kalamazoo, and was now ready for that use.

Rev. Dr. GANNETT said that he felt unwilling to oppose such a motion, especially after it had been twice proposed by a wise, thoughtful, and calm Committee, and was now brought forward for the *third* time; but he felt that there were objections that outweighed all the reasons given for the proposed change. The objections already stated should make us wish to discuss the matter a little more fully. The plan might involve an important change in the relation of the Association to the churches in our country.

We need a representative officer, who shall stand for the force and strength of the body before each society. During the greater part of the year, it is not the man who stands at the *head* of the Association who effectually represents it, and carries on its work, but he who stands at its *heart*. On *him* the society depend for its efficiency and growth. If he is a wise and laborious man, it must grow and thrive. With the perfect frankness and honor that always marks our Brother Clarke's course, he has told us exactly what he would do, and what he would not do; and he has accepted an emolument scarcely more than sufficient to defray his necessary expenses in the missionary work. But we have not had *the whole* of his labor, the whole of his head, or the whole of his heart. The alternative now before us is, not whether we shall continue to pursue the course that we have adopted the past two years, but whether we shall adopt the plan proposed by the Committee; or whether we shall elect another officer, having all the many and various qualifications that the post of General Secretary demands, and who shall give his whole mind, heart, soul, and body to the work. If it is the chief business and aim of the Secretary to *draw in money*, perhaps the experience of the past year shows that it is hardly worth while to pay the extra expense of his salary. But the truth is, that the getting money should be the *last* and *least* of the objects we should have in view in his appointment. We wish him to promote the great objects of this Association; to be ready, with eyes open, ears open, mouth and hands open, to seize every opportunity to advance its interests. We wish him to represent *Unitarian Christianity*, everywhere, in all its various phases. We wish him, above all, to be one who shall stir up the minds of the brethren by way of remembrance, and who shall strengthen them in their pastoral relations. There

are many spiritual offices connected with this secretaryship that cannot be estimated by money, and which are necessarily left out of view in the proposed arrangement. He wished that the Committee had been able to suggest the name of some gentleman who might be able to maintain the Association in its present position, and make it, if possible, even more effective than ever. He could not but greatly distrust the plan of *dividing* certain of the General Secretary's duties among the members of the Executive Committee. He feared that where there was no pay, and no primary obligation, these duties would not be very diligently performed. Every member of the society has his own sacred obligations, — social, parochial, and public, — which must more or less interfere with the interests we aim to secure and advance. Brother Clarke's consent to continue as editor of the "Monthly Journal" would remove one great objection to the plan; for the publication could hardly maintain its present force, point, and efficiency under successive monthly editors. But a great deal of work could be done in the office by a General Secretary. He could have as large a correspondence as he should choose to have. He would be needed for frequent consultations with ministers and with laymen; in which way a great deal of good has been accomplished by our past Secretaries, in confidential conversation. He feared also that the proper *missionary* work would fall into great decay. If the President and his associates could each give the Association one Sunday in a month, it would do us infinite good. But if we could have a man who would give himself, for one year, *completely* to the Association, and who would *multiply* himself by correspondence; who would be more ubiquitous than even Gen. Beauregard; and who would love the American Unitarian Association better than any thing and every thing else, — such a man

would do us an amount of good for which no sum of money would be too much to pay.

Rev. C. H. BRIGHAM wished that Dr. Gannett would *suggest* such a man as he had described. All this had been discussed in the Committee. They knew of no such person, combining even *a part* of the qualities that Dr. Gannett had depicted, who would be willing to leave a parish, and devote himself wholly to the Association. He thought that Mr. Clarke would himself be willing to give up the proposed plan, if such a man could be found.

The President remarked, that he felt there was very great weight in Dr. Gannett's suggestions. It was on account of the inability of the Committee to name such a man as the Association needs, that we were impelled to make the present proposition. If Dr. Gannett had such an individual in his mind, and one that he felt sure would accept the office, it would meet the views and wishes of the Committee, and remove the one great difficulty which seemed to involve the necessity of the proposed change.

Rev. N. O. CHAFFEE thought that we had one man in our body who was able to meet all these requirements. He would suggest the name of Dr. Ezra S. Gannett as Secretary of the Association.

Rev. E. B. WILLSON, of Salem, thought that there were men, who could be easily enough named, who, if they could be induced to take this office, would enable us to secure the necessary means without any difficulty. But we see how it has always been with us. The moment we find a man who answers our expectations and desires, one who has the esteem and confidence of all the ministers, it appears that he is not the man to be diverted from parish-work. It is not merely his unwill-

ingness, or that of his parish, to suspend the pastoral relation for one year; but it implies an abandonment of his whole course of life, an entire departure from every thing that he has known and experienced hitherto. The sort of man that *is* likely to be willing to undertake such duties is one who may, indeed, be very useful in many respects, but not one who will command universal respect and receive a universal welcome. In other denominations, the Secretary, or General Agent, does not commonly stand where we feel that *our* Secretary must stand. *He* must be a peer of the leaders of the denomination, or he will be met by various opposing influences. The fact is, that we *cannot* find the right man. Mr. Willson moved the adoption of the resolutions.

It was then voted, that, when the meeting adjourn, it adjourn to meet to-morrow afternoon, at three, P.M., in this place.

Rev. Dr. PALFREY moved that the further consideration of this subject be postponed till to-morrow afternoon.

Rev. T. H. DORR, of Sherborn, hoped that we might yet be able to carry out the idea, and secure the services of an efficient General Secretary. We ought to recognize the remote and humble parishes and their needs.

Rev. Dr. HALL, of Providence, thought that the mind of the meeting was fully made up, and that it was perfectly evident that nearly all present wished the present system to be continued. The only question was *as to the means*. He considered that the *pros* and *cons* were very nearly balanced. He did not think it would be possible, the present year, to obtain the means of giving a large salary. Unless we adopt the proposed change, we should have to discontinue the office of Assistant Secretary. We must expect a great falling-off in our receipts. Some societies are shutting up their churches for the summer, and many

cannot continue to contribute to our funds. He hoped that the Association would not incur a new debt.

Rev. A. B. MUZZEY, of Newburyport, thought that it would be considered an indication of weakness in our denomination, if we gave up the General Secretary. He feared that the practical effect of the change would be a very serious one. The man whom we need would be willing to labor at a salary proportioned to the times. He thought it would be even better to incur a debt, if necessary, than to make so radical a change. He testified to the good effects of the Secretary's visits at Newburyport.

Rev. Dr. FARLEY, of Brooklyn, N.Y., thought that, by voting now, we should negative the proposition. He felt that the adoption of this substitute would seem to say to the whole community, that it was a matter of necessity for this Association virtually to discharge its most energetic officer. We should soon practically find that "what is everybody's business is nobody's business." Brother Clarke's offer to carry on the "Journal" would, indeed, meet a very important want. But let it be known to the world that we have been obliged to abandon the secretaryship, and its judgment will be, that the Association itself does not contain the men who are sufficient to carry on the work which it has undertaken.

Rev. J. A. BUCKINGHAM agreed with what seemed to be the feeling of the great majority of the meeting. But there was one point on which he should be led to differ. He doubted whether it was necessary that the General Secretary should be relieved from any pastoral charge. Instead of calling him the Secretary of the Association, he might be considered as its President, or, if we might be allowed to use the word, the *Bishop* of the Association. Bishops usually have a special pastoral charge; and why

should it not be so with us? Why not have the nominal President the *real head* of the body?

Rev. E. H. SEARS said that he had not supposed that there would be so much difficulty in finding a man to fill this post. It does not require great scholarship: but it does require largeness of heart, and self-devotion; and he should be sorry if it should go forth that there is no man in this denomination *large* enough to represent all its churches. If you abolish this office, you will have no one in the denomination to represent the whole body to each parish in it. It is a great deal for isolated parishes to find that there is a bond that connects them with the whole body. Who can do that but the Secretary of this Association? The "Monthly Journal" has a good influence; but it does not go to the whole parish, and to every member of it, as the Secretary does. Abolish this office, and you abolish the principal thing that gives *unity* to the denomination.

Rev. A. S. RYDER, though not a member of the Association, spoke briefly by permission of the meeting. He agreed heartily with the statement, that scholarship is not one of the necessary qualifications for this office. In other denominations, the men who were the vigor of weak parishes are not the men of scholarship, or but of very ordinary scholarship. Twenty years ago, there was in West Boylston an efficient Unitarian society; and yet, for twenty years, a Unitarian sermon had not been preached in that pulpit. A Universalist preacher came there, and made a Universalist society of it. The same missionary has proposed to visit Ashburnham and Winchester in order to induce the Unitarians and the Universalists there to unite. One month's labor of such a man in these towns would build up societies there. We need the services of a man who shall be personally acquainted with every parish in

the denomination. He may sometimes prevent societies from making most unfortunate mistakes in the selection of a minister.

Rev. C. H. BRIGHAM thought that we should all agree that there are five necessary qualifications for this office. First, The Secretary should have facility with the pen: he must be able to *write* easily and well. Secondly, He should be an *interesting* preacher. It would not do to send any round who cannot interest the people. Thirdly, We need an affable man; one who has no personal anticipation, no strong likes or dislikes. Fourthly, He must also have good physical health. He must not *break down* easily. Finally, He must be a man of great self-devotion to this special cause. All these qualifications must be *combined* to secure his success.

Rev. Mr. CORDNER then withdrew his motion to postpone the vote on the resolution till the next day.

Rev. Dr. THOMPSON could not agree that it was absolutely necessary to the reputation of the Association to appoint a General Secretary. He doubted very much whether the Secretary had been able, in past years, to accomplish what some gentlemen have seemed to propose. He doubted whether the visits of the Secretary have been attended with any great advantage to the societies so visited. He can, at the best, visit each parish only once in three years. He goes to them with his discourses in his pocket; and these may, or may not, be adapted to their peculiar condition and wants. He thought it would be a great piece of folly to proceed to elect a Secretary, when we have not the money to pay him. He would risk his own reputation as a prophet in the prediction, that we could not this year obtain the means for paying a Secretary.

Rev. J. A. BUCKINGHAM dissented from Dr. Thompson's opinion. He did not think that the Unitarian body had

sunk so low, that we could no longer keep up the Association. He believed that the means would not be wanting to carry on our usual work.

Dr. THOMPSON replied, that it was much easier to talk about these things, and to promise them, than it was to *accomplish* them. He felt thoroughly convinced that the Association would not this year receive its usual contributions.

Rev. A. B. MUZZEY thought that we ought to aim to meet all the religious interests of the time. *We* are the body to meet this crisis, and to sustain the great principles and institutions of civil and religious liberty. Instead of flinching, or giving up this point, it is this very crisis that we are to meet; and we ought to carry the business triumphantly through.

Rev. Dr. GANNETT wished to know how much the proposed change would economize the means of the Association; and it was explained by the President, that the officer proposed as Secretary would receive $1,000 per annum for the entire office-duties, and that he would be the only salaried officer. A General Secretary, on the present plan, could not be obtained for less than a $2,000 salary; and, even then, he could not perform all the duties now discharged by the Assistant Secretary, who is also Assistant Treasurer. The amount saved would, at the present crisis, be important to the Association.

Rev. A. P. PUTNAM thought that the societies would be much less inclined to give if we have no General Secretary. As the Agent of the Society, he offers one great reason and encouragement for them to give. If we pass this resolution, our people will ask what the Association is doing, and whether they are going to do less than they have done hitherto. When war becomes our normal condition, and the novelty of the thing is over, then people

will give the usual degree of attention to ecclesiastical matters.

Rev. HORATIO ALGER thought that the proposed action was simply a return to the original plan of the Association. He believed that this Society had never so fully enjoyed the confidence of the Unitarian community as in the first few years of its existence, when its affairs were carried on entirely by the Executive Committee, and it had no salaried officer. Even if it were not proposed as a matter of economy, he should be in favor of returning to this original plan.

Rev. C. H. BRIGHAM thought, that, by adopting this resolution, we shall secure two good results. We should show the churches that there is *a whole Board* of Executive Committee, and not a single man. We should also prove that there are a good many men who are willing to work without pay. We expect to have an *efficient* and *faithful* Executive Committee. The President of the Association should, in fact, be the leading officer.

Rev. A. P. PUTNAM considered that this would be the very best thing that could happen to the denomination. There is nothing that our smaller societies so much want to hear as the voices of our leading men, and no want that is more difficult to supply. Such men could not be got to exchange. He testified to this difficulty, from his own experience; and if the time had indeed come for our leading men to go out, and visit our more feeble parishes, he was ready to bid it all-hail.

Rev. C. H. BRIGHAM, in reply, was ready to pledge his word of honor, that the gentlemen of the Committee *mean what they say*. He would pledge himself, that Brother Clarke would edit the "Journal" for the coming year as well as he has hitherto. He believed that the work would be efficiently and faithfully done without pay, and referred,

for examples, to the Corporation of Harvard College, and to the example of Dr. Miles, who had served on the School Committee of Boston; performing his duties, gratuitously, as faithfully and thoroughly as he had served the interests of this Association.

Rev. A. B. MUZZEY thought that these cases were purely exceptional, and testified to an entirely contrary experience, as a member of the School Committee in Newburyport. Services gratuitously performed are too apt to be neglected. Personal responsibility can be *secured* only by suitable compensation.

Rev. FREDERIC HINCKLEY thought that the Executive Committee would be both able and ready to attend to any occasional missionary work in our own vicinity, and that this want would not be neglected by the Board.

Rev. Dr. GANNETT stated that he would prefer a return to the *real* original method of the Society. We had no salaried officer for several years. We now propose to make the reputed Secretary of the Association a salaried man. He could not but think that the leading officer of the Society should be a clergyman. There are many occasions on which his *professional* services would be required alone. Nothing but the absolute want of funds, or the impossibility of securing the services of the right man, should, in his opinion, justify this step. He thought that we should be dragging down the Unitarian Association, if we make its prominent man a layman. It would be even better to secure the partial services of some brother who might continue in the full discharge of his professional duties.

The President remarked that his own mind had been very much affected, by the discussion, in a direction contrary to the resolution. He thought it was a doubtful question whether we could find the right man for the office.

Even in these hard times, and poor as he was, he would be one of ten or of twenty to defray the needful extra expense to the Association, if the right man could be secured as a General Secretary.

The question was then put, and the first resolution was negatived; and the other resolutions, depending on it, were of course also rejected.

The meeting then adjourned to meet in the same place, on Tuesday afternoon, at three, P. M.

At the adjourned meeting on Tuesday afternoon, May 28, Rev. T. R. SULLIVAN withdrew his resolution offered last year, that the name of the Society be changed to that of the "American Unitarian Missionary Association;" it appearing that the name could not be so changed except by application to the Legislature, as it involved a change in the Act of Incorporation.

A list of names, reported by the Nominating Committee, was temporarily withdrawn. Dr. GANNETT thought that we had best first consider the subject of the *salary* to be paid to the Secretary. The former salary was two thousand dollars; but Mr. Clarke's services had been nearly, if not quite, gratuitous.

Rev. J. F. CLARKE remarked that the present Assistant Secretary has also, for the past two years, discharged the duties of Assistant Treasurer; which has taken up all his time, besides requiring a good business-faculty. For these services a salary of a thousand dollars would be only a fair compensation. If his services are dispensed with entirely, all this work would fall upon the General Secretary, who should receive a satisfactory compensation for this extra work.

Rev. Dr. FARLEY thought that the community would look for a very rigid economy on the part of the Associa-

tion. The general cry is for retrenchment and economy in every thing. If the Executive Committee had simply proposed a reduction of our expenses as a necessary step, he would have heartily concurred in it. It is to be expected this year, that there will necessarily be a great falling-off in our receipts. We ought to consider whether we can reasonably expect our churches to be as ready to contribute as they have been in previous years.

Rev. L. J. LIVERMORE thought that we ought to have a clear understanding as to what we do intend to authorize. He would propose a motion, that the sum of two thousand dollars be appropriated to pay the Secretary, with the understanding that *that* is to cover all his expenses, and all the work now done by the assistant.

Rev. Mr. BUCKINGHAM, from the Nominating Committee, said that he did not so understand the action of the Committee. He supposed that the duties of the Secretary were distinct from the duties of the Clerk, whose services are absolutely necessary. He thought it would be best to *reconsider* yesterday's vote, by which the first resolution was negatived.

Rev. Dr. WHEELER, from the same Committee, said that they had acted without any reference to the duties of the Clerk.

Rev. Dr. STEBBINS said that he should be perfectly willing, as a member of the Board, to do his share of the Secretary's work; but he should not feel any *heart* to take part in it under the proposed superfluous action. He thought it was not economical action. He could not conscientiously serve on the Board, if the old plan was adhered to. The Secretary's missionary work *could* be done by the Executive Committee.

Rev. Dr. HALL then moved the reconsideration of the first resolution, in order to know whether the brethren

wished to reconsider it. His own mind was so nearly divided between the two schemes, that he felt ready to work on either plan. The great objection urged yesterday was, that our denomination would be considered as giving up every thing; but, in view of our great national crisis, he did not know whether the change would not be absolutely necessary. He thought that the reason for the change would be understood, and that it would not injure us at all.

Rev. J. F. CLARKE wished to state *why* he was in favor of the proposed plan. He had consented to accept the office of Secretary, when Dr. Stebbins's original proposition was made. During the past two years, he had been of opinion, that, however desirable it might be to have *two* salaried officers if we possessed abundant means, it would not be right to take the same course with our limited income. It did not seem to him possible to carry out the idea of a missionary Travelling Secretary, who should also be a *Home* Secretary. The two offices are not compatible. The *missionary* agent is most needed at a distance, — in the Western and Middle States; in fact, *anywhere* but here. He can do very little work in our own vicinity. He did not think the Secretary could accomplish much by visiting the established New-England parishes. Certainly nothing can be done in this way to increase the funds of the Association. He was satisfied, that, when he had exerted his utmost strength in urging these parishes to give, he had generally obtained only one half or one fourth of what he had wished and expected to raise. He thought that it would be better for the minister of each society to give notice, that on a certain Sunday a collection would be taken up for the Association. The General Agent, or Secretary, is not needed for *that* purpose. If he should take all his time for that missionary work, he could do a

great deal of good. But there is a great deal of important work to be done in the office. There is the editing of the "Monthly Journal," which can, and *ought* to, be done by members of the Executive Committee. There are those to be met who come in for advice and counsel on such matters as getting a minister for a certain society; and this work varies. The regular business-agent could never find time to attend to these matters; nor, if a layman, would he be competent to undertake them. The missionary work can be done better by local agents in different parts of the country: the office work of consultation can be well done by the members of the Committee. If you adhere to the plan of a General Secretary, you must also have with him an assistant or clerk. It would not be possible to find a gentleman who could do the whole work himself.

Rev. E. B. WILLSON thought it very desirable that strangers might always be able to find some one to consult at the Central Office. There should be some one always accessible, and willing and competent to give advice to visitors.

Rev. JOHN CORDNER said, that if we reconsider yesterday's vote, and then adopt the recommendation of the Committee, it would evidently demand a reconstruction of the names presented by the Nominating Committee. The circumstances under which they are to act will then be very different. It would be necessary to make a very careful selection of gentlemen who will not let the great interests of our body suffer.

The question of reconsideration was then put and carried, and the resolutions were again taken up for discussion.

Rev. Dr. GANNETT thought that the question of the extra *expense* to be incurred under the old plan was a

very serious one in these trying times. He was still of opinion that the salaried officer should be a clergyman, and perform all these duties, except perhaps those of a limited clerkship. There were reasons why the proposed plan should have a trial; but he could not but think that it would be found wholly inadequate to the dignity and efficiency of the Association. If it should fail on fair trial, then we should all be convinced; but he wished to have it appear on the record, that we are making it as an experiment, and in view of the present public exigencies. He proposed an amendment embodying this idea, which was adopted; and it was then voted that the resolutions be taken up *seriatim*.

On request of Rev. Dr. WHEELER, the Nominating Committee were permitted to withdraw their previous report, in order to revise the list of officers, in accordance with the new plan. The first resolution, as amended by Dr. Gannett, was then adopted. The second and third resolutions were also adopted without discussion. Rev. John Ware and Rev. L. J. Livermore were then appointed to take the place of two absentees on the Nominating Committee. A proposition was then read for a change in the constitution, so as to abolish the rule requiring that four of the Executive Committee shall reside at a distance from Boston. This proposition lies over for action at the next annual meeting. Rev. Dr. STEBBINS explained, that the plan now adopted was not, in reality, originally *his* plan, though circumstances had made its advocacy to devolve especially on him.

The Nominating Committee then reported the following names of officers for the ensuing year; who were all elected at one ballot, and by a substantially unanimous vote: —

Rev. FREDERIC H. HEDGE, D.D. . . . . *President.*
G. B. EMERSON, Esq.; Hon. F. W. LINCOLN *Vice-Presidents.*
GEO. W. FOX, Esq. . . . . *Secretary.*
CALVIN W. CLARK, Esq. . . . . *Treasurer.*

Executive Committee.

Rev. JAMES F. CLARKE; Rev. C. H. BRIGHAM; Rev. WILLIAM NEWELL, D.D.; Rev. R. P. STEBBINS, D.D.; Rev. SAMUEL BARRETT, D.D.; Rev. FRED. HINCKLEY; Rev. S. H. WINKLEY; WARREN SAWYER, Esq.; GEO. H. NICHOLS, M.D.

Rev. Dr. HEDGE thanked the Association for the honor conferred upon him. It had been his fixed intention to decline a re-election; but he would consent to serve for one more year. The meeting was then adjourned.

THE HOUR.

THE hour has struck at last, —
The awful hour!
The fatal die is cast:
All compromises past,
Thunders the Northern blast
In stormy power.

Long has the North been slow,
Borne and forborne, —
Borne the assassin's blow,
Insult, dishonor, woe;
Wrongs which laid Kansas low,
Bleeding and torn.

"Brothers!" we meekly said,
"Think of old time;
Think of the mighty dead, —
Sires who together bled, —
Now in their grassy bed
Sleeping sublime."

"Cowards!" you made reply,
"Children of clay!
We are the chivalry;
Ours the old Norman cry;
Yours to submit or die, —
Yours to obey."

Through the long, patient night,
Calming its ire,
Slept the volcano's might:
Now, to a world's affright,
Wakes, pouring blinding-bright
Torrents of fire.

When on your Charleston bars,
Darkening the sun,
At our dear Stripes and Stars —
Borne in a host of wars,
Seamed with old battle-scars —
Flashed the false gun, —

Over a hundred wires
Flew the electric fires
Each on its path:
Then from the ocean strand,
Broad lakes and mountains grand,
All the majestic land
Rose in its wrath, —

Wrath but with pity blended,
Wrath as of saints offended, —
  Saints gone above;
Anger which smites to heal, —
Smites with an angel's zeal, —
Stern to act, soft to feel, —
  Wrath born of love.

God of the human race,
Giving to all their place,
  Make our woes cease;
Let the oppressed go free;
Prosper just liberty;
Give us again to see
  Union and peace!

HOURS OF HISTORY.

THERE are great hours in the history of men and nations, which are like the blossoming period of a plant or the perihelion of a comet. They are prepared for long before: they come by inevitable laws, but by no calculable method. In the story of each sent, they are brief periods crowded with thought and love and power; periods for the sake of which it is well to pass through long decades of dreary routine; to which we hasten forward, led by instinctive hope, as to oases in the desert; to which we look backward in grateful memory as to the master-lights of our being.

These *hours in history* are the days of judgment on mankind. They make history. They are its essence. They judge the past and the future.

Happy are those whose lot it is to live in such periods, — the history-making epochs, the blossoming years of human life. They may be full of outward disaster and woe; but they are full-freighted with knowledge and life.

Such was the hour of Christ's death. He called it the Day of the Judgment of the World. We are accustomed to suppose, that the only day of judgment is one which is to arrive by and by, at the end of this outward world. But, in truth, there are many such days of judgment, when Christ comes in the clouds of heaven, obscurely seen, hidden by mists and vapors, yet with power and glory; not here nor there, not in one place or in another, but in all hearts at once, as the lightning shines all round the sky in a moment; parting the sheep from the goats, — testing the true condition of every soul, — showing who have insight to perceive the meaning of the time, and who not.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by for ever 'twixt that darkness and that light."

Now is the judgment of the world. This is one of the judgment-days of God and of his Christ. After long struggles, after much indecision, every man in the United States is to-day compelled to choose between love of slavery and love of freedom. Let us choose well now.

ACKNOWLEDGMENTS.

1861.			
June 4.	From	Walker, Wise, & Co., in payment of note for books	$245.90
„ 6.	„	Society in Westford, as a donation; it being amount pledged at New-Bedford Convention.	20.00
„ „	„	Rev. Dr. Newell's Society, Cambridge, as a donation, additional	3.00
„ 10.	„	Society in Concord, Mass., as their annual contribution	122.00
„ 12.	„	Society in Newport, R.I., for Monthly Journals.	42.00
„ 14.	„	Society in Lexington, Mass., for Monthly Journals $16.00	
„ „	„	Society in Lexington, Mass., as a donation 15.00	31.00
„ „	„	Society in Barnstable, for Monthly Journals, additional	2.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Stephen Barker	Concord, Mass.
John B. Beach	Meadville, Penn.
William M. Bicknell	Harrison Square.
Geo. Bradburn	Athol.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
M. G. Kimball	Newtonville, Ms.
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Ritter	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Augustus Steinhart	Cambridge.
Livingston Stone	Cambridgeport.
Wm. Law Symonds	Boston.*
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
J. Henry Wiggin	Boston.*
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

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CHRIST AND HIS ANTICHRISTS.

BY JAMES FREEMAN CLARKE.

An Address to the Alumni of the Divinity School, Cambridge, July, 1861.

THE subject, brethren, of my address to you at this time, is one which concerns us all as Christian preachers, and as Alumni of a Liberal School of Theology. It is "*The Coming of Christ and of his Antichrists;* or, to put it into less scholastic phrase, "*Christianity, and its Substitutes in Human History.*"

Is there any one who has not attempted to enter into the mind of Christ, and to understand his thoughts, feelings, and purposes in relation to his mission? From the hints and suggestions of the Gospels, have we not all endeavored to construct some consistent image of Jesus, the Son of man, — penetrating his thought and heart? Here is my picture, as I see him across all these centuries. There are two or three little windows through which I look into his mind: one is the *History of the Temptation;*

another, *his Quotations from the Old Testament;* a third, *his Parables concerning the Kingdom of Heaven;* a fourth, *what he says concerning his Future Coming.*

During that thirty years, of which we have scarcely a record, I seem to see him receiving inward illumination, and becoming acquainted with the realities of the spiritual world and the laws of the divine government. Above all men, in him the intuitive faculty was active, by which we look from earth into heaven. Of all that thirty years, we have only this information, — that he "*increased* in wisdom and stature, and in favor with God and man." His wisdom and goodness were, like those of other men, *a growth.* So far, it was natural. How far it was also supernatural, I do not now inquire. In my judgment, it was both natural and supernatural, — natural in being strictly, purely, absolutely human; supernatural in being divinely ordered, providentially guarded, celestially inspired and helped, all the way through.

But Divine Providence, in selecting him to be the central figure of the human race, and its future leader and captain, had certainly arranged all the conditions. Born of the great Semitic family, from which all the religions with a catholic tendency have emanated, he was, by some special endowment of birth, separated from a too binding influence of the laws of descent. Some mysterious and exceptional Providence prepared the fine organization which was to be the servant and medium of this wonderful soul. His education was from nature, inspiration, and the historic records of his people. Gradually there developed in him the power of seeing with the spiritual eye as accurately as other men see with the bodily eye; so that, when he came to speak of the laws of God and the facts of heaven, there was no hesitation, haze, or obscurity, in his description: all was definite outline. He therefore spoke with

authority, — the authority of perfect insight. He perfectly saw that God was One; that he was Spirit; that he was Truth and Love; that he was Love, because he was the Universal Father, loving all his children alike; loving the good and the evil; longing to pardon; inviting the sinner to repent and return; hearing prayer; giving his Holy Spirit to those who asked it. He saw that he was also Truth; that he was holy; that he acted by law; that he maintained the great moral order of the universe; that his laws were unchanging and eternal, because part of his own being.

The perfect insight of Jesus, therefore, concerning God, brought him to this knowledge, — that God is both Nature, or Law; and Freedom, or Love; — that he is Spirit, or Perfect Freedom; but that this freedom acts according to an inward order of laws, and for the perfect good of creation; that is, God is Spirit, acting out of Truth into Love.

Concerning individual souls, Jesus saw that every soul is at once limited by circumstance, and free by will and knowledge; and that the destiny appointed to each soul, in its own order of development, is to rise to God by knowledge, obedience, and love. The limitations to this ascent he states to be twofold, — the divine order, or providential conditions of time and place; and the freedom to accept or to refuse good, belonging to the individual.

If, now, you ask me how I know that Jesus beheld all this so clearly, I reply, that I *see* it in the pages of the Gospels. I am obliged to say, "Never man spake like this man." The parables and the Sermon on the Mount, the deeds and words of Jesus, give the inevitable inference of one *sure of himself*, — one who has no doubt or hesitation; who sees every fact and law with perfect distinctness. That is all. I need no external evidence of this. If a teacher of astronomy comes to me, or a teacher of botany, who is *at home* in his science, with every fact and law

familiar, able to explain to me the whole, I do not need external proof that he knows it. The knowledge is its own proof. So of Jesus.

This, then, was the gospel, or good news, which Jesus saw and declared concerning the individual soul. But religion concerns not only the development of the individual soul through eternity, but the progress of the human race on earth in time. God's kingdom was to come also to man on earth; and Jesus had not only a gospel for the individual, but also one for the race. He saw that God was educating the race providentially in history. In the records of his nation, this providential education was made clear; and, in these records, he beheld prophetic visions of a much grander future, — the reign of a Messiah. Comparing these prophetic suggestions with the intuitions of his own soul, he perceived that his own insight completely fulfilled their foresight; that all the lines of their thought converged to himself. What an awful moment, when to him it was shown, that, of all human beings, he alone understood the purposes of God, and that he was, therefore, the agent to fulfil them! It is said, that when Newton, by a long series of calculations on the lunar motions, was testing the truth of his hypothesis of universal gravitation, and, as the calculation drew to its close, saw that the hypothesis was about to be verified, he stopped, overwhelmed and awed at the dawning of this great truth to the world. But how much more vast the revelation which must have come to Jesus, when he saw that he was to be the Way to God, the Truth to the world, the Life to the soul; that he was really that Messiah who was to introduce peace between man and God, peace between man and man; by whom men were to come to their Father; who was to unite all races and religions in one, and to change a legal obedience of duty into a willing and grateful love; through whom God's

kingdom was to come, and his will to be done on earth as it was done in heaven!

Having realized this, the next step in the experience of Jesus was to see what were the appointed means; and, on this part of his experience, the story of the temptation throws great light. His perfectly lucid intellect saw plainly all the obstacles in the way of his work. He knew what was in man, and saw the resistance to come from priest and people, from obstinate custom, from self-interest, from pride, from habits of thought, from superstition, from bigotry, from worldliness, from sensuality, from hardness of heart. Yet he knew that he possessed power amply sufficient to overcome all resistance. The mysterious gifts of his nature, if directed to that end, would be enough to bring all men to his feet; and then he could do with them as he chose. One concession, one compromise, one moment given to expediency, and, after that, all might belong to God. The stones would become bread; angels would bear him up in their hands; all the kingdoms of the world, and their glory, would be his. That was the temptation.

The temptation was to use worldly means for a holy end, — the temptation to which so many noble souls have yielded, from Mohammed and Hildebrand to the last great statesman who has sold his eternal birthright of truth for the pottage of temporal expediency. The temptation was to get first a strong outward position, to build up an imposing visible kingdom, to draw together by all motives all parties in the Jewish State, and then to use this power for the conversion of the world to God.

We know how Jesus passed through this terrible trial, and how he came out of the furnace with no smell of fire on his garments. Simple truth and love were to be his only means. But, when he had thus decided, he soon perceived that he was not to see, in this life, the coming of his king-

dom. He saw that he was to be put to death; that all would seem to be lost. Then he rose into a contemplation of the vast future, and spoke of himself as coming to reign as the Christ in distant centuries. Of the day and hour of his coming, not he nor any finite mind could know; but he was to come. The Son of man, the historic Jesus, was surely to come as the ideal Christ, the Son of God. His divine truth was surely to conquer at last; his peace was to prevail over all war; his love, over all selfishness. All races and religions were to become one in him; all evil was to be overcome by good. He was to come in the clouds of heaven; that is, according to Oriental speech, in the changing opinions and advancing spirit of men: not here or there, not in one place or another place, but everywhere at once, like the leaven which leavens the lump, like the lightning which lightens all round the sky at the same moment. Thus did he set aside all idea of locality and visibility in his coming.

In this perfect faith he departed. After the last agonizing struggle, in which he inquired of God if there could not even yet be some way by which he could establish his kingdom, and found there was none, and said, "Thy will be done," he departed.

Then came the rising; which was not merely a coming back to earth, but a going upward and onward into a higher state, from whence he could commune more intimately and livingly with the souls of his disciples than when he was with them: and so, having filled their souls full of his truth and love, he passed away outwardly, to become more and more present inwardly to the conscience and heart of the world with each advancing century of human history.

So much for the *Christ*. Now for the *Antichrists*.

While speaking of his future spiritual and ideal coming,

Jesus gave this warning to his disciples and to the whole church: "Take heed lest any man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many. . . . Then, if any man shall say to you, Lo, here is Christ, or there, believe it not: for there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Wherefore, if they say to you, Behold, he is in the desert, go not forth; Behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be."

Who are these Antichrists of history? Are they only individuals,— poor, passing impostors of the hour?— or are they not rather ideas, principles, institutions, rising up in the church, antagonizing the spirit and power of the gospel? So I esteem them. The Antichrists are not the sin of the world, nor its unbelief; they are not infidelity nor worldliness: but they are principles and systems in the church, pretending to be Christ. Sin does not pretend to be Christ; nor does infidelity pretend to be Christ: but these principles do. They say, "We are Christ;" and they "deceive many." They have come up, one after another, in the church, demanding the obedience, belief, and assent of men, on peril of damnation if refused. According to the true gospel, the soul is safe when it is filled with the spiritual Christ,— the Christ formed within,— the love and truth of God; but these Antichrists demand allegiance to themselves, on peril of damnation if refused.

The Church the first Antichrist.

The first Antichrist which appeared was THE CHURCH. The church has often come in the name of Jesus, and said, "I *am Christ;*" and has deceived many. The Papal

Church has claimed to be the only way to God; has declared, that out of it there was no salvation; has made all its sacraments essential media of religious life; and so it took the place of Christ as mediator between man and God. Christ said, "I am the door;" but the church responded, "I am the door." Christ says, "If any man believe in *me*, he has eternal life abiding in him." The church declared that no one had any right to believe in Christ, unless he believed in her as Christ's visible body. The church has declared herself to be the door, the true shepherd, the way of salvation, the truth, and the life. In making these claims, she has made herself Antichrist. She has come in her Master's name, saying, "I am Christ." She has localized Christ, saying, "Lo, here is Christ; and, lo, there." The very power she has shown, and the astonishing phenomena she has developed out of her corporate zeal, have completed the picture; for thus she has shown great signs and wonders, so as, if it were possible, to deceive the very elect. She has asserted Christ to be in her secret chambers, in the Vatican; to be in her monasteries, in the desert. According to the gospel, all believers are priests, and holy; but she has established a distinction between the priests and people, making the one sacred, and the other profane. "Forbidding to marry, and commanding to abstain from meats," she fulfils all inspired prophecy of Antichrist and his coming. Christ says to his disciples, "Call no man master, and no man father, on earth; for one is your Master and Father in heaven, and ye are brethren:" and the church calls the Pope Master and Father, and requires submission to him instead of submission to Christ. Christ says, "When ye pray, use no vain repetitions;" but she orders her children to repeat the Paternoster fifteen times, and the Ave Maria a hundred and fifty, to each rosary.

Now, I recognize the goodness there is in the Roman-Catholic Church; and I see that Roman Catholics are, in many things, better than Protestants. But *the church itself*, with its immense pretensions, claiming to be the very mediator between man and God, thereby makes itself Antichrist. It takes our faith and obedience away from Christ, and transfers it to itself. But the same principle is Antichrist in Protestant churches. When any church makes its rites and forms essential, — its ceremonies, its books, its creed, its holy days, its holy persons, its holy times, essential, — it becomes thereby an Antichrist. When Episcopacy claims that no one is a minister who has not been touched by a bishop, and that no child is safe who has not been baptized with water, it brings these forms between the soul and Christ. To make any thing essential but faith in the Divine Truth and Love is to be an Antichrist.

The principle of authority in a church, and its rites, is hostile to the whole spirit of the gospel of Christ, and to the whole spirit of Jesus himself. Never was a reformer so radical as he. He did not come to destroy the law and the prophets. But the destructive reformer is less radical than the creative, positive, constructive one. Life, advancing life, which forgets the things behind, — not stopping to quarrel with them, — advancing to those before, is the most radical reform of all. The inflowing life of nature, which takes up into itself the ruins of the old year, is the type of this most radical reform. "It is idle," says Goethe, "to compare me with Shakespeare; for, apart from all other inferiority, I am his inferior in this, — that I have been obliged to deny the false before I could assert the true."

So wholly positive and creative was the work of Christ, that it is difficult for us to regard him separately as a

reformer: if we could, we should see that there was never so bold or thorough an assault on the body and form of religion; never any thing which so completely cleared the ground of all the past, and yet without cutting away from behind one connecting line of true historic life. He took into himself Moses, the prophets, the Jewish ideal of the Messiah,—the substance and essence of them all,—and then wholly dropped and let go the form. To be sure that we have the kernel of a theory, this alone gives us courage to cast away the shell. "You are almost as orthodox as we," once said a Presbyterian minister to a Unitarian with evangelical leanings. "I am *quite* as orthodox as you," was the reply. "Why, then, do you not accept our creed, and join our body?" The Unitarian answered, "When I have sucked an orange, why should I eat the skin?"

The difficulty with the Protestant Church is just here: it has not sucked the orange of Romanism; and, therefore, it is afraid to throw away the skin. We have not yet learned the whole secret of Romanism: when we have, we shall be able to leave behind all its forms; we shall have no mitigated Romanism in the form of episcopal apostolic succession, no simulated sacraments, no rags of Papacy. "The ghost of a linen decency still haunts us," says John Milton. Such wise and good writers as Miss Yonge and Miss Sewell, who describe nature and life with the insight of masculine English intellect, talk baby-talk about baptism and confirmation. It seems, in fact, a peculiarity of the English mind, with occasional magnificent exceptions, not to go back of any accepted statement, precedent, or tradition of their own church, but to regard every part of the body as being as essential as its soul. "There be," says Milton in a passage often quoted, but which I must quote once more, — "there be — who knows not that there be? — of

Protestants and professors who live and die in as errant and implicit faith as any lay Papist of Loretto. A wealthy man, addicted to his pleasure and his profits, finds religion to be too entangled a traffic for him: so he finds out some divine of note, to whom he adheres, and resigns the whole warehouse of his religion, with all its locks and keys, and, indeed, makes the very person of the man his religion; so that his religion is no more within himself, but comes and goes near him as that good man frequents his house. He entertains him, gives him gifts, feasts him, lodges him: his religion comes home at night, prays, is liberally supped, and sumptuously laid to sleep; rises, is saluted; and after the Malmsey, and better breakfasted than he whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem, his religion walks abroad at eight, and leaves his kind entertainer in the shop, trading all day without his religion." I do not think the English have, as yet, wholly outgrown this description.

But not merely the Episcopal Church relapses thus toward the theory of Rome: in all our churches, there is a tendency to exalt the forms. The duties most considered are church-duties; the sins most feared are offences against church-rules. Orthodox churches in Boston, in the year 1861, excommunicate their members, — for attending, perhaps, a Unitarian church, — in language which implies that God will turn them out of heaven, because they have been turned out of Dr. Kirk's or Dr. Blagden's church on earth. To take a walk on Sunday afternoon is in many places held a sin; to go to the theatre, another: and, had the father of the prodigal son belonged to an Old-school Presbyterian church, he would have been disciplined for having music and dancing in his house when his lost son was found.

When one of our Southern Presidents was on his death-

bed, it occurred to him that he had never paid due attention to religion. He therefore proposed to himself to make his peace with God. In what form did that work come before him? Was it to repent of the evil done, when he precipitated the nation into a war with Mexico? By no means: that had nothing to do with *religion*. No: the question which agitated his mind, in that serious hour, was how to be baptized, and whether by a Methodist or by a Presbyterian minister. The important question was at last decided: the duty he had been taught to believe so essential was performed, and he died in peace. Far better, as it seems to me, was the course of that eminent Northern statesman, who, on his recent deathbed, declined all the offices of the ministry and the church, — saying that it was too late to think of those things then; and, with his dying lips, commanded his sons to support the Constitution, the Union, and the Laws. *That* religion, the religion of patriotism, he at any rate possessed; and to that he meant to be true, and not to speak any "words of wind" in his dying hour.

When Paul taught the great doctrine of justification by faith, he laid the axe at the root of this tree of church salvation, — of relying on *any* forms as essential to the life of the soul. Luther, in his great single-handed conflict with the colossal power of Rome, was obliged to take hold again, and vitalize once more in human consciousness this magnificent principle; and in its strength he conquered. He dealt a deadly blow to the Antichrist of Form. It lies dead or half dead to-day: before long, it will be quite dead. Yet it hisses defiance at us out of its coffin; its ashes rage against us out of its tomb.

——"cinis ipse sepulti
In genus hoc sævit, tumulo quoque sensimus hostem."

The spectre of Romanism re-appears in Puseyism; a pale, flitting ghost indeed, with no power to do much harm: and, as I remember, a year or two ago some phantasm of Churchism flitted even across this platform, called up into our unromantic noon of unshadowed light by the magical wand of that brother, who can, by his eloquence, at any time call up a vision of the Past; or, if he will, send it again away.

So much for the ANTICHRIST OF FORM: let us proceed to another.

(To be continued in our next number.)

THE OBJECT OF THE UNITARIAN ASSOCIATION.

THE question which ought often to be asked in regard to any institution, in order to preserve and increase its efficiency and save it from routine, is this: What is it for?

There are two different purposes which may be assumed as the object of our corporation. The first is to make men Unitarians: the second is to make them Christians.

When the Association was first established, it was natural that the first of these purposes should be more thought of than the other.

What was then most needed was doctrinal discussion; statement of the opinions of Unitarians; defence of them; an elaborate argument, intended to produce an intellectual conviction of the falsehood of the Orthodox system of doctrine, and the truth of that opposed to it.

This was therefore, at that time, the principal object of the Association.

This work has been by no means fully accomplished. Much remains yet to be done. Nevertheless, it has been so far accomplished, that ground has been cleared and obtained, upon which Unitarians can stand, and try the effect of their system in converting the world to Christ and to God.

This, therefore, would seem to be the true work now to be done, — a work which has been gradually initiated, and which is becoming more and more interesting to the denomination. The first work of the Israelites under Moses was to escape from Egyptian slavery. Their second work was to conquer and obtain the promised land. Their third and most important work was to plant there their institutions, and build up a model religious commonwealth. The work of Unitarians has been the same. First, We were obliged to free ourselves from the Egyptian bondage of Orthodox creeds; to escape from the doctrines of *natural and total depravity*, the *vicarious atonement*, the *Trinity*, *everlasting punishment*, and the like. Our second task was to conquer for ourselves ground on which to stand; to possess ourselves of some foothold in the church, — some narrow, rocky Palestine, — where we could distribute our tribes, and plant the tabernacle of the one living and true God. We have obtained this. We are free, and are in possession of some church room. We have a body of two hundred and fifty churches and ministers firmly planted in these United States. The time has come for devoting ourselves mainly to the work of building and planting, to making Christians in our own way, to developing our own life in our work, to try freely all experiments which promise to promote Christian growth, to learn how to educate our people into Christianity. Hitherto we have labored with an eye to Orthodox

methods. We may now leave them alone, and try our own. We may accept and reject methods as we please; introduce the whole Catholic ceremonial, if we like; take the most Quaker simplicity of ritual, if it seems best; have vesper services, silent prayers, conference meetings, lay preaching, preaching by women; churches which shall have no preacher, but do their work themselves; creeds with innumerable articles, creeds with no articles. Our power, our glory, our joy, is in our freedom. But the value is not in itself, but in the use of it for work, — in its exercise.

The Roman-Catholic Church has its method of making Christians, which it diligently prosecutes. Its method is to work from without, in; to place men, first of all, in its church, and succeed then with church influences; then to penetrate inward to the heart and life. They seek first to change the life, then to convert the heart.

Orthodox churches usually adopt the opposite method. They begin at the centre, and work outward toward the circumference. First they seek to convert the heart, then to change the life.

Our methods may accept both of these, and unite them. We may convert souls to Christ. We may educate men to Christianity. We do not say, "Out of the church, no salvation;" nor, "Out of this creed, no salvation;" nor, "Except by this special experience, no salvation." But we bring men to Christ, and put them in his hands, and desire to make them *his* disciples, not ours; and this we consider a more excellent way.

To make men Christians, then, not to make them Unitarians, should be the special object of the Unitarian Association. To this end are our tracts, our books, our missions, becoming more and more devoted.

DR. SAMUEL G. HOWE.

BY HORACE MANN.

[The following sketch of the life and services of Dr. Samuel G. Howe is by the late Horace Mann. It is contained in one of his sermons preached at Antioch, O., to the students of Antioch College. That the living should preach and publish sermons in honor of the distinguished dead, is not unusual; but Dr. Howe enjoys the rare honor of having his eulogy pronounced, while he is yet alive, by lips which have been closed in death. To him belongs the assurance, that —

"The love where death has set its seal,
Nor age can chill, nor rivals steal,
Nor falsehood disallow."

In our Unitarian gallery of distinguished men, Dr. Howe holds an eminent place. Long may he hold it, and long continue in his noble work!]

THE first Institution for the Blind ever established on this continent, or, indeed, in this Western Hemisphere, was the New-England Asylum, in Boston, Mass., in 1829. This now, for twenty-seven years, has been under the care of that distinguished man, Dr. Samuel G. Howe, even then known as the Philhellene, or Lover of Greece; but now by the broader title of Philanthropist, or Lover of Mankind. Under the superintendence of Dr. Howe, this institution has made more improvements in the methods and instruments of teaching the blind than all the other schools in the world added together; and its efforts have been attended with a proportionate success.

Dr. Howe has also introduced into this country, of late years, the still more difficult instruction of idiots. The success of this last and most astounding work of benevolence, proves incontestably, that in every human being exist the germs of faculties, and that the divine spirit of Christian love will find the means of discovering and fer-

tilizing them, even when they have been so covered up by the sin of disobedience to God's laws, that the very semblance of humanity is lost. Here, indeed, is the literal fulfilment of Scripture. The sins of the fathers are visited upon the third and the fourth generation. But the blessed law of recuperative force is visible even here.

As Dr. Howe now does and always will occupy a conspicuous place in the annals of benevolence, it will not be inappropriate to give a brief sketch of his life.

There is a large number of men, who, on account of his differences from them in religious views, thrust him out of the pale of Christianity. Passing by his belief, let us see if, in his life, he has not imitated the Saviour as much as they. I have known him long. Perhaps few have known him as intimately. We were in college together, and for twenty years I was officially associated with him in the administration of that institution with which his name is now imperishably connected. For a great deal of that time, there was scarcely a day in which a personal interview did not give me some new proof of his wisdom and goodness.

At the time when the Greek war of independence broke out, Dr. Howe was a student of medicine in Boston. Even then, his youthful heart was an altar already loaded with incense. The sight of a brave people struggling for liberty kindled that incense into a flame, — a flame which has burned uninterruptedly, for Greece, for Poland, for Hungary, for Italy, and for those in this country who are under direr oppression than Greek or Pole or Hungarian or Italian. He flew to Greece, and for six years — a part of the time as a surgeon in the army or on board the fleet; a part of the time as a volunteer, like Lafayette and Kosciusko in our Revolutionary war — he devoted himself to

the liberation of that people. He adhered to their cause until he left them free. Then he taught them something of the arts of peace. The first cart made in Greece was made under his superintendence. The old ancestors of that people had made chariots for battle, but not carts for agriculture; and their descendants inherit a sufficient degree of the old organization to shape a graceful boat with a jack-knife: while so little were the useful arts cultivated, that they needed instruction in fabricating the most common utensils of life. The Egyptians had overrun the Peloponnesus, ravaging and destroying all fruit and harvest; and the people were reduced almost to starvation. At that critical moment, Dr. Howe returned to this country; preached a crusade through all New England and New York; raised some sixty thousand dollars in money, and an immense quantity of clothing, with which he relieved the mortal necessities of the Greeks, and sustained them until the final hour of triumph. Twenty years after, when he rode alone into Greece on horseback one day, an accidental travelling companion was astonished to see him recognized by a peasant woman, who spread the glad intelligence; and he was immediately surrounded, and borne into the neighboring city, *nolens volens*, on the shoulders of the people. Such joy was manifested at the sight of him who had founded a village on that spot in the days of stormy trial, that his accidental companion was moved to tears at the spectacle of the enthusiasm, even before he knew the details of the history. At that point of time, the Greeks were just again triumphant over oppression; and his friends ruled the ascendant, and were glad to do him honor. They also sent a Greek newspaper to his friend Charles Sumner, in which the incident was related, or probably we should never have had the pleasure of learning it; for Dr. Howe is never the hero of his own story.

To return to his early history. At the time of his return from his Grecian expedition to Boston, Dr. John D. Fisher, who had just completed his medical studies in Paris, came home to Boston, also, with his great heart filled, brimming, with the project of establishing an Institution for the Blind, like that of the Abbé Haüy, with which he had become familiar in Paris.

In a city so renowned for its charities as Boston, the bricks and mortar for such an establishment could easily be obtained; but where could one find the great, organizing, executive mind to be put at its head, and to be its sensorium?

The most sagacious turned to Dr. Howe as the man above all men for the place; and he was appointed. He accepted, and immediately embarked for Europe to visit the institutions at Paris and elsewhere.

It was while in Paris, on this mission, that his chivalrous spirit prompted him to accept a trust which well-nigh proved fatal, not only to the enterprise in which he was embarked, but to his life. This visit to Paris was during the Polish insurrection of 1830–31. A thrill of enthusiasm in behalf of the Poles, as a few years before in behalf of the Greeks, ran through this country; and large contributions of money and clothing were made in their behalf. These donations were forwarded to Gen. Lafayette in Paris, to be remitted by him to their suffering objects. Gen. Lafayette despatched two agents (a French and a German officer) with the succors. One of them was taken prisoner by the enemy: the other was balked in his purpose, and returned. Who now had the bravery and the skill to carry the needed relief to the perishing army?

It should be stated here, that a large, perhaps the largest, body of the Polish insurgents had just been driven across

their frontiers into Prussia. Prussia stipulated, that, if they would surrender their arms and dismiss their officers, she would afford them a refuge; but having, for some reasons of state, changed her policy, and become more friendly to Russia, she surrounded the Poles with a cordon of soldiers, and attempted, by starvation on her side of the line, to drive them into the jaws of the Russian bear on the other side. It was at this perilous juncture, when they were guarded by Prussian soldiers on one side and watched by Russian victors on the other, and perishing from want within themselves, that Dr. Howe undertook to carry the needed assistance to this hunted band of patriots. He was then on the point of starting for Berlin to visit the Blind Institution established there by the Abbé Haüy a quarter of a century before, and he accepted this perilous commission as an episode. As soon as wheels could carry him, he stood within the Polish cantonments, — ground consecrated by the presence of patriots, desecrated by the rule of tyrants. The Poles had been quartered among the peasants, and they were scattered over a space a dozen miles in extent. By the terms of capitulation, their officers had been removed. One officer, however, having determined to abide the fortunes of his companions, remained, and, the more securely to cover his concealment, feigned illness; and from his sick-quarters, unknown except by a few trusted ones, all necessary orders were issued. Over this extended space, and among this large number, Dr. Howe began, personally, the distribution of his arms, by travelling from hut to hut, scattering gladness wherever he went. Soon he came to a peasant's rude hut, where he was told there lay, in an upper loft, a dying Pole. He ascended to the apartment, which bore all the evidences of a sick man's chamber, — the attendants, the silence, the medical paraphernalia; and, by the dim light from a darkened window,

the form of a man was seen prostrate upon a pallet of straw. Dr. Howe explained his errand; assured him that he came as a friend to help, and not as an enemy to betray. Convinced of this, the feigning sick man sprang upon his feet, and stood before him, a tall, gigantic grenadier, ready, as chance might offer, for friendship or for battle, — ready for any thing but to live a slave. It was their commander.

The supplies came at a moment when the Polish army was at the point of despair. They were promptly delivered, and joyfully received; and Dr. Howe, having fed the hungry and clothed the naked, started immediately for Berlin to learn how to give eyes to the blind.

Immediately after arriving at Berlin, he accidentally met an American citizen, with whom he exchanged cards; giving, most fortunately, the name of the hotel where he lodged. The next morning, that citizen called at the hotel, and inquired for Dr. Howe, but was told that no such person was or had been there. Appearances, however, excited suspicion; and, by adroit and persevering inquiries, this gentleman found that a body of the police had visited the house during the night: but Dr. Howe, for six weeks, was nowhere to be found by any friendly inquirer, — nowhere to be seen by any friendly eye. The facts were, that no sooner had Dr. Howe distributed his succors among the Poles than they were changed as from dead men to live ones. A new soul had been created within them, and all indications pointed to him as to the creator. Now let us see what has been the fortune of the moral hero.

In Prussia, every traveller must go from place to place by public conveyance. All public stages are there truly public ones; for they are owned and driven by the government. However urgent one's business may be, whatever emergency may arise, no private man, with private horses

or private carriage, is allowed to help one on one's way. The government, for police purposes, transacts all this business. They register the name of every passenger; note where they take him up, and where they set him down: so that they can tell the outgoing and incoming of every traveller who passes through the kingdom, or moves from place to place in it. Hence the blood-hounds easily tracked Dr. Howe from the camp of the Poles to his hotel in Berlin; and at midnight, on the first night of his arrival in the city, they knocked at his chamber-door. On opening it, he saw three men. They were clad in citizen's dress, and at first only asked him the news from the camp, and requested his attendance before some civil commissioners. On his declining to go, he was told he must go; and, on his demanding by what authority, the captain of the band unbuttoned and laid open his citizen's coat, and showed the uniform and the badge that had all the thunders of the government at its back. He parleyed; and finally, by promising to attend them in the morning, he gained a respite for a few hours during the residue of the night. Availing himself of this critical period, he selected what valueless and insignificant papers he had, which he tore into shreds, shuffled and threw into a basin of water; but all his valuable ones, and such as might connect him with the transaction, he hid in the hollow of a bust of the King of Prussia, which is almost universally found in all public rooms and places of resort throughout the realm.

With early dawn re-appeared the police, who had watched all night at his door, to conduct him, as they had intimated, to some tribunal or company anxious to hear the news.

Whoever has been in Berlin will remember a vast stone building in one of the most conspicuous streets, nearly in

the heart of the city, obtruding its silent horrors upon the sight, and striking with fiercer horrors all the recollections and associations of men. It is the Government Prison, the Bastile of Prussia. There, in a stone room eight feet by six, without fresh air, without light, Dr. Howe was thrust, and there began a night of darkness, equally impervious to the light of day and the light of hope, and which lasted six weeks. Of all men and their confederates in the underworld, none but the princes of police and the prince of darkness knew where he was. No communication by letter or speech was allowed, — none save that unseen communication with the great Father of us all, which all good men have, and of which no earthly or infernal foe can rob them.

At the end of two days, he was taken before a kind of commission (somewhat, perhaps, like a certain kind of commission in this country; only in that mere despotism, I believe, the base hirelings did not have double the fee for convicting which they did for acquitting, as is the case in this land of boasted freedom). That tribunal conducted his examination on some atomic or infinitesimal theory; for they read to him not less than three hundred written questions, beginning with the names of his father and mother, and evincing the most extraordinary interest in every event that had happened from the day of his birth, and taking down all his answers in writing. At the end of two days more, he was taken before the same officers again; and the three hundred and more questions were all put to him again, and again were all his answers taken down in writing. At the close of the second examination, he was remanded to his dungeon, too small to welcome friend or comforter, but large enough to hold all the spectres of horror or despair that can ever visit a good man's heart. There, in utter solitude, within stone walls, hard as though

each granule in their structure were a tyrant's heart, as though they had been constructed of tyrants' hearts as coral insects build coral reefs, he remained six weeks, having no expectation of any other home or tomb but that; unless, indeed, he might be surrendered to Russia, and doomed to Siberian mines.

One circumstance which transpired marks the untiring industry of the Prussian police. At his first examination, he saw that the whole mass of papers which he had torn up and thrown into the water had been taken out, dried, and re-adjusted, part to part, as one re-adjusts the dislocated pieces of a Chinese puzzle; but they did not discover the important papers in the old king's head, not being Yankees.

At his arrival in Berlin from the Polish camp, as I before mentioned, he met an American gentleman, who made a call of civility upon him at his hotel the next morning. The denial that any such person had been there, and the fact that the police had visited the house during the night, aroused suspicions of foul play. This gentleman, therefore, immediately wrote to Mr. Rives, then American minister at Paris, communicating his apprehensions. Mr. Rives made inquiry of the Prussian Government concerning the matter, and was officially informed that no American had been there, — only a Frenchman, a confederate of the Poles, who pretended to be an American. But he persisted; and finally, after six weeks of negotiation, and to avoid a threatened collision with the United States, the Prussian Government withdrew its retractile fangs from the flesh of its victim. At night, his prison-door was opened. He was put into a carriage, and supposed he was doomed to Siberia; but the rising sun re-assured him, for he rode in an opposite direction. He was driven six hundred miles without stopping, and tossed across the

Prussian frontier, with an admonition never to set foot within it again. His trunk and effects were there all restored to him, except forty-two dollars retained for prison charges, after the manner of South Carolina when she imprisons Northern colored seamen.

When I went to Europe with Dr. Howe, in 1843, his name was found still standing on the proscribed list in all Prussian frontiers, and he was still forbidden to enter the kingdom.

The King of Prussia has since relented; for he sent Dr. Howe a gold medal for his wonderful achievement in educating Laura Bridgman, — the medal being of a class bestowed only upon those who have performed the most distinguished philanthropic services. It is a curious fact, that this medal was of precisely the value of the prison fees above mentioned!

I presume you have all heard something of Laura Bridgman. She was a child, — blind, deaf, dumb, and almost utterly destitute of the senses of taste and smell. Here was this glorious world, — nature, beauty, love, humanity, without: there, within, brooded and slept and moaned an immortal soul. What North-west passage, or any other passage, shall be opened to that hidden, spiritual continent, more valuable than any new-discovered continent upon the earth, or any new-discovered star in the heavens? Who shall enter and gather the fruits of this new garden of the Hesperides? What angel shall convey a spark to kindle the incense already laid upon that lovely, but lonely, sequestered altar?

There was but one man who knew how to open that sarcophagus, and bring to life the immortal spirit within it; and that man was Dr. Howe.

With what deep emotions do we look back to the mo-

ments when great events were preparing for their birth! — to Christopher Columbus, wooing from nature the secret of another continent; to Sir Isaac Newton, recognizing the invisible bond of attraction that holds the universe in its beautiful order; or to Dr. Howe, with Laura Bridgman upon his knee, opening an avenue to her soul, and bringing out the captive into the light of day, and the more precious light of knowledge, — into the truths that pertain to time and to eternity. Then she was a blank, — voiceless, thoughtless, seemingly inaccessible. Now she is learned, sensible, beautiful, and far more intelligent than the average of young ladies who have had more than her advantages, without suffering any of her privations.

Now, I suppose Dr. Howe has given an equivalent for the sense of sight to more persons, ten to one, than all the apostles put together. How nobly has he imitated the miracles!

Although, as Tacitus said of Seneca, "he would make a fit tutor for a prince," yet, for more than a quarter of a century, he has spent his noble and beneficent life among the blind. His last Annual Report was numbered the twenty-fifth.

Dr. Howe is now in his fifty-fifth year. Naturally of a fibrous, most enduring, and resilient temperament, his health was broken down by exposures while in the army of Greece. He is the best specimen extant of all that was noble and valiant in the old chevalier; and in their day he would have been as terrible and as generous a warrior as Godfrey or Amadis de Gaul. He is a man capable of all moods of mind, from the stormiest to the gentlest; with a voice that could shout on a charge of cavalry, or lull a sick infant to sleep. When that ocean of feeling he carries in his breast is calm, the halcyon bird might there build her nest and brood her young; but, when the tempest of a

holy indignation rouses it, navies could not survive its fury.

Though devoting himself primarily and mainly to his speciality of benevolence, yet, when that work is done, he engages in other philanthropies. To whom is education indebted more than to him? He and Charles Sumner did more than all other men to correct public sentiment on the subject of solitary confinement in prisons; and the same hand that carried succors to the Greeks in 1826, and to the Poles in 1831, carried them to Kansas also last year.

When any benevolent enterprise is undertaken in Massachusetts, his leadership or counsel is always invoked; and, if he be absent in any critical juncture or desperate emergency, men cry out as the host of Clan Alpine at the battle of Beal an Duinè, —

> "One blast upon his bugle-horn
> Were worth a thousand men!"

One of the most striking traits in my hero's character is its simplicity; not merely an absence of pretension, but a negation of it. Unlike many truly great men, he has no particle of self-show or self-demonstration; and a stranger might ride with him a thousand miles without being informed that he had ever been anywhere that everybody else had not been, or seen any thing that everybody else had not seen. Like an unpolished diamond, the surface is the only unbrilliant part of him; though dim without, all luminous within. When he writes or when he fights, the beholder is not dazzled by the sheen of the battle-axe, but the antagonist dies under the weight of the metal or by the precision of the blow. Like the Arab's sword which had shivered every sword it had ever struck, —

> "Ornament it carried none,
> Save the notches on the blade."

INDIA MISSION.

THE following letters from Mr. Dall in England, from Joguth Gangooly, and from Sergeant Cress, will be interesting to our readers: —

MUCH HADHAM, 27 miles N.E. of London,
May 31, 1861.

DEAR BROTHER CLARKE, — 'Tis hard for Americans abroad to think just now of any thing but the secession and its consequences; but I am bound to tell you of our arrival in dear old England, on the return track from Calcutta to Boston. You are aware that I left the Mission there in charge, for a twelvemonth or more, of our friend and hearty colaborer Charles Cress. He gives some daily instruction in our own school; visits and addresses other schools, — which increasingly invite our sympathy and co-operation; and preaches on Sundays at the hall of the Mission House, and also at houses where he is invited in the native part of the city. In the work of religious instruction and appeal, Joguth Philip Gangooly was gladly acting as a sort of colleague, when I left; besides giving three or four hours daily to our school. Thus all was well, and in good and steady progress, in the hands of two English and six native teachers; of which last I wish I had room to speak more particularly here. A Hindoo Pundit, of higher culture and more natural force than our childman Philip, — whose name, Rakhal Das Haldar, has been honorably known to me since I first set foot in India, — has accompanied me, at my own charges, to London. He has vastly enjoyed our journey from Bengal to England across France; is now well; and has a prospect of em-

ployment as a lecturer, in connection with the professor of Hindoo Law, at the London University: though, should this fail him, he has other inviting paths of success.

Last Sunday, which was our first sabbath in England, after forty days of "roughing it" as "second-class" passengers on half fare, I preached in the morning at Carter Lane, and my Christian Pundit at sunset in another part of London; when Rev. Mr. Jerson, at close of R. D. Haldar's discourse on "Rammohun Roy and the Unitarianism of the Hindoo Scriptures," spoke highly, to a crowded audience, of the clearness and gospel spirit of the "able" exposition which they had heard. I have certainly brought with me a good strong man this time; and I cannot doubt that a guiding Providence will sufficiently provide for him. Unless requested, I do not intend to bring him to America; though, from his intimate acquaintance with Hindoo life as well as with several Asiatic tongues, including Sanscrit, I think he would well fill an Oriental chair in our Alma Mater University. He has not received the rite of Christian Baptism, but may do so, perhaps, at Bristol, near the place where Rammohun Roy laid down his mantle thirty years ago.

As regards my own coming to New England and Maryland, to embrace kindred from whom I have been absent more than six years, — as well as to appeal to our churches, and answer questions on every hand concerning the Calcutta Mission, including Madras and Peshawur, — I have word through a friend that it had better be delayed for two or three months. This comes to me as your opinion, in view of the fact that but one subject at present engrosses the hearts and minds of citizens of the United States; namely, the fearful clash of arms to which both sections of the country are rushing. I hear from some of those near

you who are also nearest and dearest to me, that — if there be just now a call in England for the information and encouragement which God has given us in Bengal, and which I have it as my privilege and duty to impart — I had better stay here until towards autumn, or long enough to answer the calls that may press upon me; demanding the visitation of various English cities, with preaching, lectures, conversations, &c. Our brother, the Rev. W. H. Channing, has just left us for a brief visit to New England; and I cannot tell you how hard it was for me to decide not to accompany him.... Meantime, you will please direct to me at 178, *Strand, London;* the rooms, as you know, of the British and Foreign Unitarian Association. Invitations have already begun to flow in upon me from Unitarian pulpits, and my time bids fair to be all occupied. There will be, ere long, a business meeting of the British and Foreign Unitarian Association for the special consideration of missionary labors in India. The fact that the current expenses of the Mission in Calcutta are drawn at present, and for the pending twelve months, from my private purse and the laid-up earnings of my Saturday *reporting*, will, of course, be looked into; nor have I the least fear but the generosity of English hearts will overflow to meet the needs of our really flourishing Mission. In my voluntarily alienating from my private earnings, for its good, upwards of four thousand rupees, I need not hesitate to say that I have given a test of sincerity; though it was not I, but my Father, who did it and is doing it....

And now a closing word of our London Anniversaries. We arrived from Paris in season to attend them; having made all speed by the overland route, *viâ* Egypt and the Mediterranean, that we might not be too late; and having also taken, as you know, the very first chance open to us for

leaving Calcutta, after seeing our friend Gangooly settled at his regular routine of duty under the Superintendent of the Mission, Mr. Cress.

And now let me gratefully confess, that no reception in England could be more generous and hearty than ours. You may imagine that we were somewhat worn and weary, after nearly forty days' journey; during which we rested nightly in our day-clothes, with eight or ten men, sick and well, drunk and sober, in the same stateroom. On my first day in London, I received more than a dozen invitations to visit as many homes, with half a dozen appointments to preach; this at a time when I had with me no written sermons, and when my Hindoo friend and I were craving, above all things, a few days of rest, repose, sleep, for the renewal of vigor and elasticity to overtaxed physical energies. During the Anniversary days, we were constantly passing from one meeting to another, and were often called on to speak. The reports of those occasions, in the "London Inquirer," will have already informed you of the very kind appreciation with which these efforts were received. The genuine *sincerity* which marked all that was done during Anniversary Week was its jewel and its charm. By the happy occasion, as a whole, there can be no doubt that the Unitarians of Great Britain will be moved aright, — cheered, strengthened, warmed. I could write you pages on this point; but as there were a few things which I would gladly see altered, and it may do good to have these pointed out, I will do as I would be done by, and mention these distinctly: —

(1) Secular music by a few voices was preferred to sacred music to be sung by the many; and this at the Collation, the emphatically social board of the entire week. I am puzzled, if not pained, to notice, that, in the songs

chosen, there is no trace of adaptation to any sort of a friendly meeting, and no mention of the existence of God or of Jesus; only excepting the never-omitted "God save the Queen," and a few words sung as a table-grace. The names of these pieces, as you see by the programme, are "Queen of the Valley, — a glee, five voices;" "In going to my lonesome bed, — a madrigal;" "Farewell to the forest;" "Spring-time." I chance to know that one or more social-religious hymns were offered for this very occasion, but rejected; and these songs, which bore not the remotest allusion to Christianity, preferred. I do not know why, and I would gladly know the reason. The mention of the fact, I'm sure, will be taken in good part, should it ever meet the eye of our English friends. — (2) Another fact was, that no meeting of the week, so far as I observed or could learn, was opened or closed *with prayer;* a custom universal with us in *our* Sunday-school and other meetings, when annual reports are to be read and addresses made. — (3) I could not but regret, that there was nothing answering to those gatherings for mutual exhortation, prayer, and revival, which so crowd our churches on *every morning* of Anniversary Week in Boston. Our British brethren seem to be afraid of prayer-meetings; having seen them, I dare say, often marred by insincerity and cant. I trust the day is not far off when they will be able to bear them, and compel them to sincerity. — (4) I looked for a closing festival celebration of the Lord's Supper. That, too, was omitted; and no *loaf and cup* administered to all the brethren, as we are wont to administer it. By the way, too, instead of our more cordial words of address, the social body of the assembled churches was almost uniformly addressed with the opening phrase, "Ladies and Gentlemen;" which to me seemed stiff and unfitting: at least,

'tis not our way. — (5) Once more: in the *ministers'* discussion, the one subject which led the rest was that of a Liturgy, and methods of public prayer. Here, too, I was at a loss to understand (and so was our dear brother Channing) how our brethren could prefer, as a majority of them do, to write and then *read* their pulpit prayers, just as they do their sermons. The Rev. James Martineau advocated this custom, though *we* could only explain such advocacy on the ground that *habit* is a second nature.

All's well here: so may it be with you. God guide you, and your brother DALL.

CALCUTTA, May 8, 1861.

MY DEAR MR. CLARKE, — I send you a few lines by the mail that leaves for Europe to-day. You are aware that Mr. Dall has left us for home, accompanied by a young gentleman of Brahmin caste, who wishes, I believe, to study in London; and, should he visit Boston, I am sure you will like him, and be interested.

I am doing my part in the harvest of the Great King, — doing faithfully and cheerfully, I trust; although the "*heat of the day*," the outcast life, its attendant trials, are almost insufferable. I hold religious meetings on every Sunday morning in my room. My hearers, though very few in number, are as regular and punctual as the deacons of the West Church or Brattle Street. There were only two to attend for two Sundays; but now the Lord brings four to "worship him in spirit and in truth." Lately another has joined us, and our flock increases day by day. The order of my services is as follows: First, Prayer from Miss Carpenter's "Morning and Evening Meditation;" 2d, Read a chapter of the New Testament, beginning with Matthew, and explain it; 3d, Make the brethren read and explain and

taste two verses each; 4th, Give them a short exhortation; 5th, Read hymns; 6th, Close with a spontaneous prayer, reciting the Lord's Prayer at the end, and they all joining me in it. Thus we "four or five are gathered together in the name of Christ," and feel the presence of him, our Lord and Master.

I have made acquaintance of many Brahmos, or Theists. Most of them declare themselves Unitarian Christians; but I do not encourage them, and urge that they must take the *seal* of Christ publicly, that we might know a friend from a foe: and I am glad to find that some of them are losing their prejudice against baptism. These are, you will find, educated young men, having read and re-read Voltaire, Tom Paine, the late Parker, Emerson, and Newman, &c.; yet Christ wins them over to himself, for he "spake as no other did." May God fan the "smoking flame" in the souls of hundreds here, is my prayer. A young man, Baboo Mohendro Lall Morkerpa, who has done much for the Unitarian Mission, but written boldly and freely to Mr. Dall against baptism, is making us a visit; and I am happy to tell you he wishes to take the yoke of Jesus, and give up mother, brother, and wife, (a child of ten!) that he may stand worthy of Christ. It will deprive him of the head teachership in a government-aided school; but he does not mind. He has decided to visit America on his own account. I do not preach in the streets, like the Trinitarians; for I know it does no good. A native street-preacher (Trinitarian) told me that he always takes a second with him to keep the boys off, who stand close by him and tear his clothes! O blessed Jesus! I see why thou didst send thy disciples by two together. He told me further, that he merely reads from the Prayer-book; but the people ask, "Who is your Christ, Mary, and Holy Ghost?" He

wanted to know; and I explained to him the principles of Unitarian Christianity, and he was satisfied. He said he had prayed to God that he would turn Mr. Dall out of India, whom he had taken for an enemy of Christianity. He had once called on Mr. Dall to inquire what his theology was; but the latter failed to satisfy him, for the want of the knowledge of Bengalee. I had called on the converts of Dr. Duff, who had left a meeting because Mr. Dall was present; and they, imbued with the spirit of their pastor, pronounced me a hypocrite. Nearly twelve of them stood round me, and returned my kind words with, "You are here on a hypocritical visit; you will win the Hindoos this way;" &c. These brethren are pretty sure (as they told me they believed) that the Hindoos, the Mahometans, and the Unitarians will never reach heaven. But, as they were glad to get rid of me, I left them, saying that they need not be anxious about our getting into heaven. The Lord of the heaven will see that his place is trod by worthy persons.

The other day, I met a native Christian arguing with two Theists. The latter were rather hard upon the Christians. I put myself in to take my share of the reproach for Christ's sake; but, the moment the brother knew I was a Unitarian, he cried out, "I do not call him a Christian," &c.: but the Theists left us, asking my permission to see me in my room, and wishing the preacher to "be a Unitarian as soon as possible." I had the pleasure of seeing one of the Theists in my place. He is a man of extensive culture. He referred to the writings of the "Fathers," — Augustine and Origen, &c. I walked a little way with the Trinitarian preacher, and urged him to give up his "glass of beer," for which he had been ridiculed by the Theists; but he said he could not. His wife

is an English lady: he goes to parties, &c. Pretty good reasons for drinking wine; are not they? Let a bride be English, American, or French, I won't have her "*for all that*," if she could not go without wine, party, and polka.

I see the young men from Bally (my native village) often into my room. Some of them are my old pupils. Yesterday one came, and will come to-day. The poor youth was commanded by his father not to walk in to his house, for his refusing to worship the idols. Oh! Mr. Clarke, I inquired of him how those idols were; for *I* had to worship them occasionally, — my old gods! He said he had not seen them for a long time. He declared his belief in one absolute Deity: "But I do not pray to him; except, when I feel distressed, my heart goes to him." I expect him in a few hours, and hope to show him the utility of prayer. Little of my mother and her family. She indulged me to visit her once a week; received me into her rooms; made me eat my meals in the room. This has quite enraged the neighbors and the Brahmins, who have put her out of the society. They do not come to her house, nor let her family enter into theirs. They do not go in to wash, bathe, or fetch water in the tank, if *any* of my mother's family happen to be there! The mother of my aunt had washed my back, or rather helped me to wash it; and for this the neighbors do not touch her. Very few hold any conversation with them. My poor brother said to me the other day, "Joguth, the foxes and jackals of the woods have friends to talk to; but we have none. You have put us in such a sad position;" &c. My mother's sister and her sister-in-law had been at our house to rebuke mother for admitting me into the house and *touching* me. O blessed Christ! do I not quite understand thy words, "A man's foes shall be they of his own household"? I am afraid mother

is losing her mind. She goes out, and sits for hours. Lately she went to be healed of her illness (which she calls me the cause of) by a god who has made his appearance in a place twelve miles from ours; but returned, unsuccessful, after six days. She got home on the *fast* days, in which the widows do not eat nor drink *any* thing. Tired and exhausted, she laid herself down on the floor, and has been telling to the household, "I have brought some ripe mangoes and confectionery, which I will take to Calcutta, day after to-morrow, and feed my Joguth with." God had directed my steps towards home, and I cried "Ma!" the moment she had finished her last words. You can imagine her joy. After laying before me the sad state of the family, she begged me not to torture them longer. With little logic, but with an overflowingly affectionate heart and with confidence, she tried her best to make me renounce Christianity, wear the sacred cord, and live with her as her "Joguth." We should do all, — eat one meal in the day, wear coarse cloth, and thereby save money to satisfy the Brahmins with, that they might take *us all* in to the caste again. "Wear the '*Cord*' Poita, child ('K, bring one'). I have sought a bride for you, of fair complexion, ten years of age, and who has read six books, &c. Her parents would marry her to you, provided you wear the cord," &c. I said much to convince her of the impossibility of my consenting to her wishes. Nothing would convince her. She put the cord round my neck; which I, of course, threw off immediately. With tears I left her, not to go to Bally again. The Brahmins will take her into the society, if she pay them a large sum of money, — a hundred dollars or more. But this would not be if I entered her house. Of course I could, they say, go to see her once in a while, but not *touch her*, &c.! Oh! I feel so sad when I think of these

things; yet I will endure to the end, God helping me, and "fight a good fight."

JOGUTH PHILIP GANGOOLY.

To Rev. JAMES FREEMAN CLARKE,
Secretary to Unitarian Association.

REV. SIR, — As time rolls on, and steals away the breath which first it gave; so the Company's huge steamer rolls up the river to bear away as many letters as may be found ready: which reminds me of the Rev. Mr. Dall's request, that I should write you by every outgoing mail. The Mission — I have but little to say of it as yet, being but a stranger here; but as far as I *can* judge from conversations, perusal of printed tracts by an association calling themselves "Brahmos," literally "Gods," I am of opinion that they are well capable of instructing one-half of the men who come out here as missionaries. These men (or rather the leading minds amongst them) are far in advance of most people calling themselves Christians; and only for being in constant correspondence with Newman and others in Europe, who have cast away Christ and the New Testament, there is no telling what they might accomplish. I send you by this mail two copies of one of their printed lectures, to enable you to judge of how far they have gone, and of how far we may go with them. I tell them that they resemble the man who received the gift, made use of it, and rejected the giver; for it appears to me that they have truths which they never would have had only for Jesus' having first preached them to the world. They have selected the choicest portions of the Vedas, and had them printed, and cast away the remainder; thereby showing they are ahead of Christian bishops, who refuse to sanction a revision of our common version of the Scrip-

tures. I have, in the course of our five years' correspondence, told Mr. Dall that he had not enough of Christ in his teachings; but I find that he had more of him than the Brahmos are willing to admit into their creed. I say, creed; but I ought to mention that they profess to have no creed. Yet they have one, and a rigid one too; viz., a creed of denials of all that Christians hold sacred and dear. They have a great deal of unmeaning phraseology wherewith to replace the doctrines of Jesus regarding belief in him as the Messenger of the Father. When I wrote you last, I wrote under first impressions, thinking all visitors were avowed Unitarians; but I find them just as much opposed to Unitarianism (except on one point) as they are to Trinitarianism still. Let them progress on the foundation of the lecture I send you, and surely we might say as Jesus did of old, "Thou art not far from the kingdom of God." It is to the rising generation we must principally look. I was once conversing with a minister of the Church of England (Rev. H. Allcock), pointing out several things in which I could not join him. He acknowledged them all; said he saw and deplored them stronger than I possibly could. I asked him why he remained in them. He replied, "Cress, the church is bad enough now, on your own showing: what would it be if I and others, who see and pray against her evils, were to leave her? No," he said: "we remain, if for nothing else, *to counteract these evils.*" Just so, it appears to me, should be the position of the Unitarian Mission in India. If they cannot make any progress immediately, still they seem as a beacon, and prevent others from driving so recklessly on the outer circle as they otherwise would. I receive almost daily visits from one or another of them. We have public service at half-past ten, A.M., on Sundays; but, as yet, we

have not had more than four beyond our family circle: three come to Bible-class on Friday evenings. Joguth Gangooly has a conversation-class on Sunday mornings, at seven; and he goes out nearly every day, not to preach, but to converse with his countrymen.

The school is prospering. Five new scholars on the 1st, two on the 2d, and one to-day (3d). Cholera very prevalent. We have thirty boys sick. One poor little fellow, coming to school the other day, complained of being ill: his brother took him home, and he died of cholera. The "Precepts of Jesus" are read without a murmur. I have nothing worth communicating at present. I long to hear from you. Please remember me to Mr. Dall and Rakhal Das Halder.

I am, reverend sir, your humble and obedient servant,

CHARLES CRESS,
Superintendent Unitarian Mission-house.

THE PURITAN SPIRIT.

From "The Puritans," by Samuel Hopkins; vol. ii. Peter Wentworth's Defence of his Speech in Defence of the Liberties of Parliament against Queen Elizabeth, in 1576.

"I WILL discharge my conscience and duties to God, my prince, and my country. So certain it is, Mr. Speaker, that none is without fault, — no, not our noble queen. Sith, then, her majesty hath committed great, yea, dangerous faults to herself, love, even perfect love, void of dis-

simulation, will not suffer me to hide them to her majesty's peril, but to utter them to her majesty's safety. It is a dangerous thing in a prince unkindly to abuse his or her nobility and people: and it is a dangerous thing in a prince to oppose or bend herself against her nobility and people; yea, against most loving and faithful nobility and people. And how could any prince more unkindly entreat, abuse, oppose herself against her nobility and people, than her majesty did the last Parliament?

"And I beseech the same God to endue her majesty with wisdom, whereby she may discern faithful advice from traitorous, sugared speeches; and to send her majesty a melting, yielding heart unto sound counsel, that will may not stand for a reason. Then her majesty will stand when her enemies are fallen; for no estate can stand where the prince will not be governed by advice.

"Then why do your honors ask *how I dare* tell a truth, to give the queen's majesty warning to avoid her danger? I answer you thus: I do thank the Lord my God, that I never found fear in myself to give the queen's majesty warning to avoid her danger. Be you all afraid thereof, if you will; but I praise God I am not, and I hope never to live to see the day when I shall be. Yet I assure your honors, that twenty times and more, when I walked in my grounds revolving this speech to prepare against this day, my own fearful conceit did say unto me, that this speech would carry me to the place of prison, whither I shall now go; and fear would have moved me to put it out of my purpose. Then I weighed, whether, in good conscience and the duty of a faithful subject, I might keep myself out of prison, and not warn my prince from walking in a dangerous course. My conscience said unto me, that I could not be a faithful subject if I did more respect to

avoid mine own danger than my prince's danger. Herewithal I was made bold, and went forward as your honors heard. Yet when I uttered those words in the House, 'that there was none without fault, — no, not our noble queen,' — I paused, and beheld all your countenances, and saw plainly that those words did amaze you all. Then was I afraid with you for company, and fear bade me to put out those words that followed; for your countenances did assure me that not one of you would stay me up in my course. Yet the consideration of a good conscience and of a faithful subject did make me bold to utter that which followed in such sort as your honors heard. With such heart and mind I spake it; and, if it were to do again, I would, with the same mind, speak it again."

"Yea; but you might have uttered it in better terms. Why did you not?"

"Would you have me to have done as you of her majesty's Privy Council do, — utter a weighty matter in such terms as she should not have understood herself to have made a fault? Then it would have done her majesty no good; whereas my intent was to do her good."

The committee reported, that the offender "could not say any thing for the extenuating of his offence;" and, upon the order of the House, — which, however, was not taken without "sundry disputations and speeches," — he was committed to the Tower until *they* should further consider his case. There he remained until the twelfth day of March; when her majesty signified that "she did remit her displeasure against him, and *did refer his enlargement to the House.*"

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 10, 1861. — At the first meeting of the new Board, elected, May 29, for the years 1861–2, there were present Messrs. Hedge, Lincoln, C. W. Clark, J. F. Clarke, Newell, Stebbins, Hinckley, Winkley, Sawyer, Nichols, and Fox.

The Secretary stated that he had received a letter from Rev. Edward E. Hale, declining to serve as a member of the Committee; and Rev. Samuel Barrett, D.D., was unanimously elected to fill the vacancy.

The resolutions passed at the Annual Meeting of the Association, which provide for the distribution of the duties, hitherto performed by the General Secretary, among the members of the Executive Committee, were then taken up for consideration.

Rev. James Freeman Clarke offered to continue to edit the "Monthly Journal," if it should be thought desirable to have it conducted by one person; and his offer was unanimously accepted.

The following of the above-mentioned resolves was then adopted by the Board: —

"The missionary work in distant parts of the country shall be performed by local agents residing in the vicinity, whose expenses shall be paid by the Association."

The resolution concerning the distribution of the office correspondence was discussed; and it was decided to assign this work to subcommittees, to consist of three persons each. The following were appointed: —

On India Mission.

Rev. S. H. Winkley; Rev. J. F. Clarke;
Hon. F. W. Lincoln, Jun.

New-England Correspondence.

Rev. C. H. BRIGHAM; Rev. SAMUEL BARRETT, D.D.; WARREN SAWYER, Esq.

Western Correspondence.

Rev. R. P. STEBBINS, D.D.; Rev. FREDERIC HINCKLEY; G. H. NICHOLS, M.D.

Finance.

GEORGE B. EMERSON, Esq.; WARREN SAWYER, Esq.; C. W. CLARK, Esq.

It was stated that Rev. W. H. Cudworth, who was about leaving for the South as chaplain of the First Regiment of Massachusetts Volunteers, would be glad to distribute among the soldiers some of the books and tracts published by the Association; and the President and Secretary were appointed a Committee to select and forward such as they should deem suitable.

The Secretary presented the applications of several divinity students for aid from the Perkins Fund; and it was decided to appoint a Committee of three, to whom all such requests should be referred. The following gentlemen were elected to serve in that capacity:—

Rev. F. H. HEDGE, D.D.
Rev. WILLIAM NEWELL, D.D.
Rev. JAMES F. CLARKE.

A letter was read from Rev. J. G. Forman, of Alton, Ill., giving an account of his labors as a missionary for the Association; and, as a part of his compensation for the coming year, the Secretary was authorized to remit to him $100.

A letter was read from Rev. C. B. Josselyn, of Malden, asking aid in behalf of his society; and it was voted, that, when the amount collected by the Society be made up to within $50 of the full sum required, $50 be paid them by the Association.

July 15, 1861. — Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, Brigham, Newell, Barrett, Stebbins, Hinckley, Sawyer, Nichols, and Fox.

The Committee on Western Correspondence, through their Chairman, Rev. Dr. Stebbins, offered the following reports; which were severally accepted and adopted by the Board: —

On the application of Rev. John Young for an appropriation of $60 to enable him to visit St. Paul, Minn., preach there four Sundays, and thus test capabilities of the place, it was reported, that, in the present condition of the funds of the Association, it was inexpedient to act in the matter.

On the application of Rev. John S. Brown for aid for the society in Lawrence, Kan., of which he is the pastor, it was recommended that $200 be appropriated, — to include the $133, now in the hands of the Treasurer, given for the benefit of the Kansas Mission.

On the application of the Second Society, Philadelphia, for an appropriation of $500 a year, for two years, to enable them to secure, during that time, the services of a pastor; and also on the application of Rev. A. A. Livermore, in behalf of the society in Yonkers, N.Y., for an appropriation of $250 to aid them in sustaining preaching during the time occupied in building their church, — it was reported that the funds of the Association, at present, would not authorize such action.

On the application of the society in Trenton, N.Y., for assistance, it was recommended, that on account of the smallness of the sum required, and the long and faithful efforts of this society to maintain public worship, an appropriation be made. It was then voted that $50 be paid them on Oct. 1.

The Committee on the Perkins Fund presented a report; but, after some discussion, it was decided best to make no appropriations to those asking aid until some future meeting.

To carry out a former vote of the Board, the Secretary was directed to purchase for the Association sixty-two copies of Noyes's "Translation of Job."

In answer to an application for aid from Rev. A. D. Wheeler, D.D., of Brunswick, Me., in behalf of his society, the sum of $50 was appropriated.

The Secretary having suggested the propriety of publishing in the "Monthly Journal" an account of the meetings of the Committee, he was instructed to prepare a concise abstract of the proceedings at each meeting for that purpose, subject to the discretion of the editor.

INTELLIGENCE.

Mr. William L. Symonds has been invited by the society in Chicopee, Mass., to take charge of their pulpit for three months.

Rev. T. P. Doggett, formerly of Barnstable, has received and accepted a call from the society in Pembroke, Mass., to become their pastor.

REV. AUGUSTUS H. CONANT, of Rockford, Ill., has resigned the charge of the society in that place; the resignation to take effect at the end of the fourth year of his service, — on the first Sunday in July.

REV. CHARLES B. THOMAS, late of New Orleans, La., has received and accepted a call from the First Unitarian Society in Chicago, Ill., to become their pastor.

REV. EPHRAIM NUTE, Jun., has been elected chaplain of the First Regiment of Kansas Volunteers.

REV. STEPHEN BARKER, recently of Leominster, has been appointed chaplain of the Fourteenth Regiment of Massachusetts Volunteers, commanded by Col. William B. Greene, formerly a Unitarian minister, and settled over the society in Brookfield, Mass.

REV. N. A. STAPLES, of Milwaukie, Wis., has been appointed chaplain of the Sixth Regiment of Wisconsin Volunteers.

ACKNOWLEDGMENTS.

1861.				
July 8.			From Rev. Fred. Frothingham's Society, Portland, Me., as a donation	$25.00
"	"	"	Society in Waltham, for Monthly Journal, additional	4.00
"	"	"	Society in Nashua, N.H., for Monthly Journal, additional	6.25
"	"	"	Society in Bridgewater, for Monthly Journals	25.00
"	"	"	Society in New Bedford, as a donation	200.00
"	16	"	Rev. Fred. A. Farley, D.D., Trustee, interest on Graham Fund	173.25
"	17	"	Society in South Danvers, for Monthly Journals, additional	6.00
"	20.	"	Society in Syracuse, N.Y., as a donation	80.00
"	"	"	Society in Syracuse, N.Y., for Monthly Journal, additional	10.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Stephen Barker	Concord, Mass.
John B. Beach	Meadville, Penn.
William M. Bicknell	Harrison Square.
Geo. Bradburn	Athol.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
M. G. Kimball	Newtonville, Ms.
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Ritter	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Augustus Steinhart	Boston.*
Livingston Stone	Cambridgeport.
Wm. Law Symonds	Boston.*
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
J. Henry Wiggin	Boston.*
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

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CHRIST AND HIS ANTICHRISTS.

BY JAMES FREEMAN CLARKE.

An Address to the Alumni of the Divinity School, Cambridge, July, 1861.

(Continued from our last.)

THE ANTICHRIST OF DOGMA.

THE first Antichrist developed in the Church of Christ was, as we have seen, the CHURCH itself, resolved into ceremony, ritual, form. The body of Christ, which consists of faithful men and women united around him, filled with his truth and love, doing his work, was degraded to a mere external worship. The minister (or servant) was changed into a priest. The worship of spirit and truth, for which the Father seeks, became a worship of time, place, person, ritual. Then came the re-action and reform, and the Antichrist was struck down.

The next great Antichrist which arose in the church was the DOGMA, claiming to be Christ, coming in his name, and saying, "I AM HE." The dogma which asks for faith in itself, instead of asking for faith in Christ, becomes an Antichrist. Every great doctrine of the church, no doubt, at first represented a vital truth. THE

DEITY OF CHRIST meant, at first, simply this: that those who see Christ, see not him, but his Father, — looking through him to God; that God's truth and God's love are fully incarnate in him. So of TOTAL DEPRAVITY and THE ATONEMENT: all meant something real. They were, at first, insights of the soul. These insights were put into formal statements, and so made into doctrines; and then men were asked to accept them. As inspirations, they had led the soul to God: so it was supposed, that, as dogmas, they would do the same. "This is Christianity," said the dogmatist. "Here is Christ, in this creed of ours. Only assent to it, and it will work like a charm. It will save your soul." So, at last, it was not expected of men to see the truth, but merely to assent to what others said about it. Conformity was required, not faith. The church had claimed to be Christ, and said it alone could save the soul; and now the creed came, and said that it was Christ, and that it alone could save the soul. But both the church and the creed, in making these claims, proved themselves to be, not Christ, but Antichrist. Salvation by Orthodoxy calls away the soul from Christ to itself, as much as salvation by the church did before.

As the church took the place of Christ in Romanism, so the dogma took the place of Christ in Protestantism. Protestants saw that the Church of Rome was Antichrist; but failed to see that their own system of belief, when made essential to salvation, was another Antichrist, more subtle, and therefore perhaps more dangerous, than the other.

To avoid misunderstanding, let me repeat, that I only call the Church of Rome, or any other church, an Antichrist, when it makes itself essential to the soul's salvation; and so I call no creed Antichrist till it makes the same idolatrous pretension. Not till they come *in the name of Christ*, saying, "I am he," do they become Antichrist.

Whenever, therefore, in the hands of any of its ministers, the Church of Rome forgets or omits this sacrilegious claim, and simply does its work for human souls, it becomes a part of the true body of Jesus Christ on earth; and whenever the dogma comes, not claiming to be accepted as infallible and vital truth, but offering its aid to human need so far as it can be honestly received, then it also becomes a medium through which Christ may visit the soul. When the church or when the creed exalts itself, it is abased; but, when it humbles itself, it is exalted.

If it is true, that an opinion about Christ is a different thing from Christ himself, then it is evident that to rely on the opinion for salvation is not the same thing as to rely upon Christ for salvation. Then the opinion calls away our faith from Christ. True as an opinion, or object of belief, it becomes false as an object of faith or reliance; and, if false, then, being a substitute for the true, it is Antichrist.

But is it not evident that trust in an opinion is one thing, trust in Christ quite another? Christ is not to the true believer an opinion, a belief, a theory, a creed: he is an inward life. The only true faith is faith in Christ born within us, the hope of glory. The living Christ, rooted in the heart, revealed by the Holy Spirit to the soul, is the real object of faith; not the dead opinion about him, formed by reflection in the region of the understanding, and held in the memory.

All experimental Christians have seen and admitted this distinction. "A string of opinions is no more Christian faith," said Wesley, "than a string of beads is Christian practice." Quotations to the same effect might be multiplied from writers in every section of the church. Even a low stage of spiritual life shows the difference between belief in a doctrine, and faith in a person. This distinction holds

even in regard to others whom we have not seen, and with whom we have no such spiritual intercourse as most Christians are satisfied we can have with Christ. I have faith in Milton, in Washington, in Franklin, in Fénélon. They are personally my guides, masters, friends. They influence me, through my faith in them, more than do others whom I have seen. Of them, as of Christ, I can say, "Whom, not having seen, I love; in whom, though now I see them not, yet, believing, I rejoice." But suppose I were to put my opinions of their character and mission into the form of articles: would assent to those articles be equivalent to faith in the men themselves? Surely not. My creed about Milton might be signed by many persons, who, accepting it intellectually, would yet not receive the influence from Milton that I do. The influence comes from Milton himself, as inwardly known, loved, and imitated.

The distinction above explained is, as I have said, commonly admitted; but it is not generally understood that we lose one influence when we accept the other in its place. When we look in one direction, we necessarily look away from every other. When we put our faith in opinions for our salvation, we cease to put our faith in Christ for our salvation. One thing is needful as an end, and one thing as means. The end of the commandment is human love: the means to that human love is the reception of the Divine Love, which flows into the world through the living mediation of Christ. Christ himself is the way, not Mr. Calvin's creed or Mr. Priestley's creed about Christ, — Christ himself, seen in the Gospels, or seen in the heart; seen in history, or seen in our own private experience; seen through the holy mediations of maternal love and Christian goodness; known through the inspired voices of sages, poets, preachers; but seen and known in some way as a personal influence of truth and love, leading our hearts to God.

Influence helps, but formulas hinder, the influx of God to the soul. "It is the spirit that quickens; the flesh profits nothing," said the Master himself. "The letter killeth, but the spirit giveth life," is asserted by Paul; and we have only been repeating this assertion in all we have now said, "THE LETTER KILLS." Can we say more than that?

It is for this reason that Jesus so carefully abstains from any formal or systematic statement of his opinions. He teaches, not doctrine, but truth. His word is seed. It is spirit and life. He utters it in vivid, poetic figures; in homely, household illustration; in penetrating, incisive antithesis; in suggestive aphorism; never in any systematic formula. He asks for faith in himself, never for any belief of statements about himself. He recognizes the divine law of mediation through personality. He knows (as Goethe says) that seed-truth must not be ground, or baked into a loaf. He demands the living consent of the soul, not the formal assent of the understanding. Men shall come up into heaven, and sit at his right hand, on the last day, who do not know intellectually that they have ever seen him, or done any thing for him. THE PURE IN HEART see God. God is seen by the heart more than by the intellect. It is the Spirit of God in the heart that quickens: the flesh of external formula profits nothing.

For what we have been saying, we claim no originality. Several sections of the Protestant Church have powerfully protested against this Antichrist of Orthodox Dogma. Eminent among them have been the Quakers, the Methodists, the Swedenborgians, the Unitarians, and the Transcendentalists. Each of these bodies, from its own standpoint, has attacked with successful energy the doctrine of salvation by Orthodoxy.

The Quakers (whose extraordinary movement in the seventeenth century anticipated the most advanced philo-

sophy, the most enlightened theology, the most radical moral reforms, and the most thorough re-organizing socialism, of the nineteenth) — the Quakers attacked Protestant Orthodoxy in their profound doctrine of the Inner Light. "The soul," they said, "was saved, not by what it believed intellectually, but by what it saw spiritually." — "Eternal life is to know God," says Barclay; "and God is only known by his Son; and the Son only known by the Spirit, which gives an inward sight of him."

This protest of the Quakers against the Dogma has been frequently observed; but it has not been so often noticed, that the great movement of Wesley was also a rising-up of the religious instincts against the two Antichrists of church and creed. John Wesley had himself been through all that religion of form, which we now call Puseyism, before he arrived at that vital experience which was the root of Methodism. At Oxford, and afterward in Georgia, he was a zealous Churchman, seeking to save his own soul by fidelity to all Church forms and Church obedience, by ascetic devotion, by self-sacrificing philanthropy, by fasting and prayer; but all brought him no peace. He repeated the experience of Paul the Pharisee, and of Luther the monk, striving for salvation by works, and ending with the same cry, "Wretched man that I am!" Thus, as Luther, through Stapfer, was led to Christ in simple faith, so Wesley, through the Moravian, was led to Christ in simple faith; and the great Methodist movement began when he passed from Puseyism and Orthodoxism, and became a childlike believer in the unpurchased gospel of Christian love and truth.

This fact, that, in the experience of Wesley, Puseyism preceded Methodism, is of great significance in determining the respective positions of these two systems to each other in the scale of the advancing church. Agassiz founds a

system of classification based upon embryonic development. He fixes the rank of a species of animals in the scale of being by noticing which organization precedes the other, and which is a subsequent development, in the same individual. If an embryo breathes by gills, and these gills afterward become replaced by lungs, he regards the organization by lungs as higher than the organization by gills. If the embryo lobster has the organization of a trilobite, he argues that the trilobite is a lower being in the scale of creation. Trilobites of one period become lobsters in a subsequent one. Now, if we can trace in Christian experience any similar progress, we may determine the respective order and rank of sects and systems. If the tendency of Christian experience is out of Catholicism into Protestantism, the Protestantism is the higher. If the tendency, again, is out of Puseyistic Protestantism into Methodistic, or from that of form to that of inward experience, then we may say that Methodism is higher than Puseyism, and an advance upon it. Now, the concurring experience of Paul, Luther, and Wesley, shows that they had exhausted the religion of form before they attained to that of inward experience: they passed from the law to grace, from works to faith. Paul passed from Jewish works to Christian faith, Luther from monkish Christian works to Protestant Christian faith, Wesley from High-Church-of-England works to Methodist Christian faith. The striking and important fact in the experience of Wesley is, that he thoroughly tried that system which we now call Puseyism, and found it wanting, before he passed into that other experience which made of him one of the great lights of the church, and one of the great benefactors of mankind. Methodism has its errors and defects, no doubt. We shall presently see that its tendency toward emotional religion is its peculiar danger. But it cannot be doubted by any

sagacious student of comparative Christian theology, that the Methodism of Wesley is one of the highest forms of Christianity yet attained in the church. We may, therefore, say that the conversions from Protestantism to Romanism, and from spiritual Christianity to formal Christianity, are but retrograde and sporadic movements, having no large significance. They indicate only eddies in the church, not the main current.

Swedenborg, again, has, from the basis of a spiritual insight, protested against the Antichrist of Orthodoxy. The profound mysticism of his soul, joined with a most healthy intellect, has given to us in his writings a system of rational spiritualism which no theologian can neglect, except to his own loss. The great value of it, I think, is that it lifts us above dogma into the light of the living facts and the permanent love of spirit. It is injured by the presence of Swedenborg's strong individualism, and is to be used rather as suggestion than as instruction; but, as suggestion, it is of great value. The re-action of his will against the dead Calvinism of the Scandinavian Church sometimes confuses his spiritual vision; but his spiritual insight was, perhaps, the most powerful vouchsafed to any man in these later days.

This Antichrist of Dogma also has seen its day. The horrid roar, which once shook the forest with terror, has dwindled in our time into a lugubrious cry. Orthodoxism now is obliged to concede, to compromise, and to be silent. It can no longer persecute, but must tolerate error even in its own high places. Let us rejoice that its reign is well nigh over; for so we are so much nearer to the coming of the Son of man.

Mr. Buckle, in his second volume, has drawn a vivid picture of the evils resulting to civilization from the Antichrist of Form in Catholic Spain, and the Antichrist of

Dogma in Calvinistic Scotland. It is an historic warning of the most important kind. Mr. Buckle writes as a pleader and advocate. He is the prosecuting officer of Positivism. He gathers his facts in the interest of that too material system. He is, therefore, to be read cautiously, and remembering this bias; but his light, being thrown on history from a new point, will illuminate much which has before been left in shadow.

Religious Emotionalism an Antichrist.

The next Antichrist is religious emotionalism, or the religion of fear and feeling.

With a large part of the Christian world, Christianity, religion, and piety are synonymous terms: only, Christianity is supposed to be a lower state of the soul than religion, and religion a lower state than piety. Piety is the culminating point to which we ascend through religion from Christianity. A man, it is thought, may be a Christian, in a low and common sense of the word, without being religious; and he may be a religious man, in an external way, without being pious. When he professes a belief in Christ and Orthodox Christianity, he is a Christian; when he goes forward from that point and devotes himself to religious duties, becomes a member of the church and a diligent attendant on religious meetings, reads his Bible daily, has family prayers, respects the Lord's Day, then he is religious; but when he goes still further, and encounters an experience of emotion, — being exercised by fear and hope, tormented by a sense of sin, and made happy by a feeling of forgiveness, and so comes at last into devout relations of prayer and praise to God, — he has ascended another step, and is pious. His salvation is now fully assured. Before, it was a little doubtful; but now it is quite certain.

Emotional piety is therefore, by many, considered to be a higher condition of the soul than Christianity or religion. An intelligent trust in the truths of Christianity, and an honest attempt to do God's will, are thought of less value in His eyes than an emotional experience passing through certain definite states of fear, hope, joy, and ecstatic emotion. That this is the theory of many, if not most, of the churches, there can be no question.

But I maintain that this emotional religion often becomes a substitute for Christianity. Men trust for salvation to present or past experiences of this sort, instead of trusting to the truth and love of God as seen in Christ. They ask concerning a man, "Is he pious?" meaning, "Has he passed through such and such a religious experience?" Men are taught to rely for their salvation, not upon the divine idea of Eternal Love shown to them in Christ, but upon some emotional experience of their own souls. Piety then becomes an Antichrist. It comes in the name of Jesus, saying, "I am Christ," and deceives many; teaching men to seek for life in themselves, rather than in life from God. It produces morbid self-analysis, sickly struggles after mere feeling, a selfish and personal religion, instead of the generous and broad religion of the gospel.

It is a mistake that piety is more than religion, and religion more than Christianity. Piety is the lowest stage of the religious life; Christianity, the highest. A man may be pious without being religious, and religious without being Christian. For one may experience religious emotion occasionally, without devoting his life to any religious object. A man may pray fervently every morning, and fervently every night, and yet go and spend the day in some purely worldly occupation having no relation to God or to duty. His ruling motion in life may be power, wealth, or reputation, knowledge, or pleasure.

Then he is not a religious man, though he is at times a pious man. A religious man is one who devotes his life to some high object, universal and unselfish.

Capt. Fifield, whose vessel was taken the other day by the privateer "Jefferson Davis," and who was kept prisoner on board that craft for a day or two, says that they had regular morning prayers. They were very possibly devout in their prayers; being pious, but not religious. The brigands of Italy, before they go out to rob and murder, pray fervently to the Virgin. There is no hypocrisy in it; their devotion is sincere: it is merely piety without religion. Walter Scott, in "Quentin Durward," describes the same psychological phenomenon in the case of Louis XI. of France, who prayed fervently to the Virgin for success in one little crime he was about to commit; promising her, if she let him succeed, it should be the last. This is another case of piety without religion.

It is also a fact, that there is more of piety usually in the lower forms of religion than in the higher. As we descend, religion becomes more emotional, — less intellectual, less practical. It goes down, out of the reason and out of the will, into the feelings. Consequently, there is less of emotional piety in the Protestant Church than in the Roman-Catholic; less in the Roman-Catholic Church than in the Mohammedan; less in Mohammedanism than in Buddhism; less in Buddhism than in Brahmanism. He who has been in Catholic countries, and has seen the churches thronged with worshippers on every festa; has seen the penitents kneeling at every shrine on every week-day; and who learns how many hours are devoted to prayer by the regular orders, and by all persons seeking to be religious, — knows well that there is more emotional piety in the Roman-Catholic Church than in the Protestant. Martin Luther observed the same fact. "At that time," says he in his "Table-talk," "my wife said

to me, 'Sir, how is it that in Popedom they pray so often and with such vehemency, but we are very cold and careless in our praying?'"

In Protestant countries, no one is seen praying: people are ashamed of their prayers. The majority of the community, perhaps, never really pray, except on great occasions and in trying exigencies; but, in Catholic countries, men, women, and children come and kneel on the floors of the churches, and are absorbed in their devotion: they go on their knees up the Scala Santa, repeating Paternosters and Ave Marias. Prayer has become an evident part of the occupation of a portion of the community. But, when you go into Mohammedan countries, prayer is a part of the business of the whole community. Five times a day, when the muezzin proclaims the hour of prayer from the minaret, all men fall prostrate on the ground, — the Turkish shopkeeper suspends his bargain, the Arab sailor falls on the deck of the Nile boat: for a moment, all the activity of life is suspended; every human being prays. In Pagan countries, devotion is carried still further. Rangoon, a city of Birmah, has a Buddhist pagoda two miles from the city, the road lined all the way with pagodas; and the chief business of the inhabitants is to pray at these shrines every day of every week. Two thousand worshippers are to be found every day prostrate in the chief pagoda, which is an enormous building, standing on the top of a hill, cut into terraces, gilt all over, with marble pavements, colossal lions, lofty pillars, enormous stone jars for ablution; but no bloody sacrifices, only offerings of rice, flowers, and green leaves, before the splendid images of Guatama. In Brahmanism, all of life is organized on devotion. Prayers are so numerous, that it would take years to become acquainted with them; and the object of all existence is devout absorption in the Infinite Being by asceticism and prayer. But this piety does not make the

Brahmin *better* than the Buddhist, nor the Buddhist better than the Mohammedan, nor the Mohammedan better than the Roman Catholic, nor the Roman Catholic better than the Protestant; and, if we must concede that there is more prayer and pious emotion among the Orthodox sects than among the Liberal sects, we may, perhaps, also say that there is not always more Christianity.

I wish we had more piety in Protestantism. I wish we were not ashamed to pray. I respect the Heathen for their simple and sincere devotion. I saw lately, in a school geography, a woodcut representing Heathen worship, and another representing Christian worship. The Heathen was represented prostrate on his face, on the ground, before his idol; the Christian, as sitting comfortably in his pew, listening to a sermon. But devout feeling is not Christianity; and when substituted for it, and made the condition of salvation, and test of the soul's state, it becomes an Antichrist. It comes in the name of Jesus, and says, "I am Christ, and I can save your soul." Then it becomes our duty to say that it is *not* Christ, and that it cannot save the soul. We must not forget, while we are admiring these manifestations of devotion in Paganism and elsewhere, who it was who rebuked those who prayed at the corners of the streets; who it was who said, "When thou prayest, enter into thy closet;" and who it was who rebuked the endless repetitions and many prayers of the Heathen and the Pharisee.

Thus we see that the external rites and outward formulas which Christ put aside in his temptation, and the visible religion and piety which he rejected, have come up again in the church, one after another, each saying in its turn, "I am Christ," and each deceiving many. But their day is passing. The true Christ is near at hand. "The hour cometh, and now is, when the true worshipper shall

worship the Father in spirit and in truth; for the Father seeketh such to worship him." God is looking and waiting and seeking for true piety, — piety which is not emotion, but love; which is emancipated from form, delivered from the yoke of fear, and which is a spirit of power, of love, and of a sound mind.

Gentlemen and friends, Christian brothers, Alumni of this school of Christian truth, — I congratulate you on the work to which you are called. No Antichrist of church authority, of Orthodoxy, or of emotional religion, comes between your soul and the sight of Christ at his coming. Stand fast in the liberty with which Christ has made you free, and be not subject again to any yoke of bondage, — not to creeds, not to churches, not to ceremonies, nor even to emotions. Let the dead bury their dead: go you, and preach the kingdom of God. Let your words be seeds of truth, to bear fruit hereafter, if not now. Look forward to the great day of Christ's coming in the clouds of heaven, in an illumination of spiritual religion, in a widespread flow of brotherly love, in a simple trust in God's fatherly care. The day is sure to come, in which all churches, creeds, and parties shall be dissolved and swallowed up in his light of love. Labor for the coming of that day. We may not live to see it; though methinks its dawn is already lighting the mountain-tops. The advanced guard of many differing hosts are already meeting in the Valley of Decision.

Adopt for your maxim, then, the legend and device on the seal of John Quincy Adams, — an acorn striking root, with the motto, "Alteri sæculo," — "For the coming age."

Let us not pine for any fleshpots of Egypt; let us not yield to any poor re-action from Christ to Antichrist, like the foolish Galatians, bewitched by the hollow forms, empty of the best life of love.

As our brave brothers and friends to-day go gladly to fight for freedom and union in the State, so let us contend as steadfastly for freedom and union in the Church. Let us stand by our flag, — the white, blue, and red of Christianity, — the white faith, pure and simple; the hope, blue as the heavens to which it aspires; and the glowing red of a divine and human love. And as our late splendid visitor, who —

> "Fired the length of Ophiucus large
> In the Arctic sky, and from his horrid hair
> Shook pestilence and war," —

comes only occasionally, and soon disappears, while the gentle and regular planets spin on soft axle through their steadfast orbit, without haste or rest, attended with silver ring or sparkling satellites; so let us leave the fiery and ominous theologies to come and go, dreadful portents, shaking war on their way, while we circle evermore around God, seen in Christ, as the sun of our system, and the light of our souls.

CONTRIBUTIONS TO THE ASSOCIATION.

THERE is reason to believe that our societies generally wish to have, from time to time, a distinct and complete statement of the contributions made to the funds of the American Unitarian Association. There are many reasons why such statements should be made. Societies need to be reminded, if they have not made a contribution. Societies which have made contributions ought to have their gifts fully acknowledged. The zeal of one society ought to provoke another to good works.

We have therefore made out, with some care, a full statement of all the money given, *for all objects*, to the

American Unitarian Association, by each society in the denomination. We have selected for this purpose the last year, of which we have a full report, — from January, 1860, to January, 1861.

It will be seen from this statement, that a very large number of the parishes contributed *nothing* to the missionary funds of the Association during this year; that a considerable number gave very small donations; and that none of our societies gave what may be called a large donation.

While many societies in the Orthodox sects give their thousands yearly to the Board of Foreign Missions, and other thousands to the Tract Society and Education Society and Home-Mission Society, our churches, many of which are as wealthy as these, give only their hundreds, or give nothing.

Why is this? Why, for example, — to make the point more distinct, — should the Old South Church or Dr. N. Adams's Church give $4,000 or $5,000 per annum to the A. B. F. M., and King's Chapel or Brattle Square give *nothing* to our Association?

The answer must be one of these three: —

Our societies do not believe in missionary action;

Or else, believing in missionary action, they do not believe in the American Unitarian Association as a medium of that action;

Or else, having a latent belief in missions, and also in the American Unitarian Association, they have not had their attention properly called to the subject, and therefore do not realize what they can and ought to do in the matter.

So far as the first obstacle intervenes, the Association can do nothing. It is for the pastors of the churches respectively to instruct their members in what they owe to the cause of Christian truth and Christian righteousness; it is

for the pastors to make the people comprehend their duties in relation to Christ's coming and his kingdom.

So far as the second objection prevails (viz., a want of confidence in the American Unitarian Association as the medium of their action), we can only show the churches our list of officers, and ask them, if dissatisfied, to remove and replace them by others in whom they have more confidence. The American Unitarian Association is here, a machine already made, which you can use as you will. If you want it altered, alter it; but use it, — at all events, *use it.*

But if the reason why more funds are not contributed is thoughtlessness or ignorance in the churches, we may do something to remove *this* obstacle by such statements as we here make. We can show the societies what we want to do, and how little we are able to do it. We can show them how little they are doing, and ask them to do more. We can beg them to be regular and systematic in their donations.

We have some two hundred and fifty societies in our denomination. Of these, perhaps fifty are either in a dying or dead condition, or are unable from other causes to contribute to our funds. This leaves two hundred societies to whom we may look. If each of these societies should contribute regularly to our funds, — say, an average of $100, — we should immediately have from this source $20,000. But there are, in every society, individuals who might give $100. Some of our rich city societies contain fifty persons who might give each $1,000. There are single societies which could give, and which ought to give, $50,000 a year for missionary objects; yes, and which, if they live long enough, *will* give that amount. But, for the present, we may be contented if we can induce two hundred of our societies to agree to give every year *some-*

thing, be it more or less, for missionary objects. The average given in 1860, by the societies which then gave, was, it will be seen, $67 each. If this were increased to an average of $75 each, and two hundred societies were to give it regularly, we should have an income, from this source, of $15,000.

Now, what could we do with $15,000?

1. We could devote $5,000 per annum to the India Mission. This would enable us to put it on a fine foundation, to maintain the school with two hundred native pupils and a corps of teachers, and to circulate the works of Channing and of like minds throughout all India.

2. We could devote $5,000 more per annum to Home Missions. This would enable us to have a missionary in nearly every State of the Union, and to circulate our tracts and books wherever they are called for.

3. We could increase the circulation of the "Monthly Journal" by advertising, and cause it to go into a multitude of places where it is not known. We could send our books and our pamphlets in all directions, and educate for the ministry such men as ought to be aided. We could aid societies to go forward and maintain worship, and revive the things which are about to perish. Is it not worth while to try to do all this?

The following churches contributed nothing, in 1860, to the funds of the American Unitarian Association, either by donation, or subscription to the "Monthly," or any other form:—

Albany, N.Y.
Alton, Ill.
North Andover.
Athol.
Austinburg.
Bedford.
Bernardston.
Bloomington, Ill.
Bolton.
First Church, Boston.
King's Chapel, Boston.
Brattle Street, Boston.
New North, Boston.
Bulfinch Street, Boston.
Twelfth Congregational, Boston.
Broadway, South Boston.
Church of the Unity, Boston.
Braintree.

Brewster.
Cambridge, Allen Street.
Charleston, S.C.
Chelmsford.
Chelsea.
First Church, Cincinnati.
Second Church, Cincinnati.
Detroit, Mich.
Dighton.
Dixon, Ill.
Dover.
Duxbury.
North Easton.
Feltville, N.J.
Fitzwilliam, N.H.
Fond du Lac, Wis.
Geneva, Ill.
Gloucester.
Groton Junction.
Hartford, Conn.
Harvard.
Haverhill.
Hillsborough, Ill.
South Hingham.
Hubbardston.
Jersey City.
Kalamazoo.
Keokuk.
Lawrence.
Lawrence, Kan.
East Lexington.
Lincoln.
Lockport, Ill.
Lynn.
Madison, Wis.
Malden.
Manchester, N.H.
Marshfield.
Meadville, Pa.
Medford.
Mendon.
Milwaukee, Wis.
Montague.
Nantucket.
Nashua, N.H.
South Natick.
New Salem.
Newtonville.
Third Society in New York.
Northampton,
Northumberland.
Norton.
Peoria, Ill.
Perry, Me.
Pittsburg.
Quincy, Mass.
Quincy, Ill.
Randolph.
Raynham.
Richmond, N.H.
Rochester, N.Y.
Rowe.
Saco.
East Church in Salem.
Sandwich.
San Francisco.
Scituate.
South Scituate.
Sharon.
Shirley.
Standish, Me.
Stoneham.
St. Paul, Minn.
Toledo, O.
Townsend.
Trenton, N.Y.
Troy.
Tyngsborough.
Upton.
Vernon, N.Y.
Walpole.
Warwick.
Washington, D.C.
Westborough.
Weston.
Williamsburg, N.Y.
Wilton, N.H.
Winchendon.
Windsor.
Woburn.
Yonkers.

In the year extending from Jan. 1, 1860, to Jan. 1, 1861, these societies, amounting to *one hundred and nine* in number, contributed *nothing* to the funds of the Association.

It should be said, it is true, that some of the churches in this list are only nominally in existence; having suspended their services and meetings. Some of them may have given

largely during the year to missionary objects, virtually the same as those of the Association. Some others may have given liberally to the Association in 1859 or in 1861. Thus the society in San Francisco is put down in this list as giving nothing in 1860; but in May, 1861, it sent $500 to the Association. Alton, Cincinnati, Manchester, Meadville, Nashua, N.H., Saco, and perhaps others, contributed in 1859 to the Association. Some of these societies may, therefore, have had reasons for not giving during this particular period. Nevertheless, it remains a very discouraging fact, that, out of two hundred and fifty societies, one hundred and nine should have given nothing during a whole year.

Again: of the societies which contributed to the Association, in 1860, the following gave sums less than $25:—

Ashby	$11.61	Lancaster, N.H.	$10.00
Barnstable	16.00	Leicester	10.00
Barre	8.00	Lowell (Second)	16.00
Bath, Me.	17.00	Lunenburg	10.00
Billerica	16.00	Mansfield	4.00
Brattleborough, Vt.	17.00	Marietta, O.	20.00
West Bridgewater	16.00	Marlborough	21.00
Brookfield	10.00	New Orleans	10.00
Brunswick, Me.	6.00	West Newton	11.00
Calais, Me.	4.00	Northborough	23.00
Lee Street, Cambridge	7.00	North Chelsea	13.00
West Cambridge	15.00	Northfield	20.00
Chicago	10.00	Pembroke	5.00
Chicago (Second)	12.00	Pepperell	15.00
Chicopee	2.00	Philadelphia (Second)	11.00
Clinton	6.00	Plymouth	2.00
Deerfield	11.00	Portland, Me.	15.00
Dorchester (Second)	15.00	Rockford, Ill.	19.00
Dorchester (Fourth)	24.00	Stowe	7.00
Dover, N.H.	6.00	Sudbury	8.00
Exeter	17.00	Uxbridge	23.33
Fairhaven	17.00	Walpole, N.H.	7.00
Fall River	18.00	Waltham	2.00
Hallowell	10.00	Ware	3.00
Hampton Falls	24.00	Watertown	2.00
Hingham (Third)	8.00	Wayland	11.00
Kingston	7.00	Westford	11.46
Lancaster	20.00		

Fifty-five churches, therefore, contributed each less than $25. The total amount of these contributions was $660.40. The average for each society was $12.

The following churches contributed, in 1860, $25 and upwards, but less than $50:—

Baltimore, Md.	$29.00	Kennebunk, Me.	$42.00
Second Church, Baltimore	27.00	Lexington	25.30
Belmont	30.00	Marblehead	41.00
East Bridgewater	44.13	All Souls, N.Y.	44.00
Brighton	30.00	New Brunswick, N.J.	26.00
Canton	35.00	Peterborough, N.H.	44.11
Cohasset	26.00	Petersham	37.00
Concord, N.H.	27.48	Roxbury (First)	43.00
Dedham	27.00	West Roxbury	25.00
West Dedham	25.35	Salem (First)	30.00
Easton	30.00	Barton Square, Salem	49.00
Eastport	47.00	Somerville	29.00
Grafton	41.75	Sterling	45.00
Hingham (First)	45.00	Worcester (Second Society)	33.00

Twenty-eight societies, therefore, contributed during the year more than $25, but less than $50. The total amount of all their contributions was $978.12. The average for each society was $35.

The following churches contributed, in 1860, $50 and upwards, but less than $100:—

Augusta, Me.	$84.00	Groton	$95.00
Belfast, Me.	69.00	Leominster	50.00
Beverly	90.50	Littleton	50.00
Hollis Street, Boston	75.00	Louisville, Ky.	50.00
Hawes Place, Boston	56.13	Medfield	57.00
East Boston	50.00	Montreal, C.W.	50.00
Brooklyn, N.Y.	71.28	Newburyport	73.00
Second Church, Brooklyn	83.00	Portland (Second Society)	84.00
Buffalo, N.Y.	50.00	Providence (2d Society)	92.00
Burlington, Vt.	50.00	St. Louis, Mo.	61.78
East Cambridge	57.00	North Church, Salem	97.40
Danvers	57.00	Sherborn	51.00
Dorchester (First)	69.00	Syracuse, N.Y.	50.00
Dorchester (Third)	55.00	Templeton	60.00
Framingham	90.00	Thomaston, Me.	60.00

Thirty societies, therefore, contributed more than $50, and less than $100. The total amount of their contributions was $2,018.04. The average amount for each society was $61.

The following churches contributed, in 1860, more than $100, but less than $500:—

Bangor, Me.	$160.00	Milton	$114.00
Second Church, Boston	217.36	New Bedford	247.00
New South, Boston	145.35	Newport, R.I.	116.00
West Church, Boston	270.64	Newton Corner	128.00
Church of Disciples	200.00	New York (Church of the Messiah)	106.00
Bridgewater	101.00	Philadelphia (First)	167.00
Brookline	330.00	Portsmouth, N.H.	102.96
Cambridge	176.00	Providence, R.I.	233.15
Cambridgeport	131.00	Roxbury, Mt. Pleasant	136.00
Charlestown	120.00	Jamaica Plain	207.71
Concord, Mass.	138.00	Staten Island, N.Y.	162.00
Fitchburg	110.63	Taunton	150.00
Keene, N.H.	221.00	Worcester	148.00
Lowell (First)	102.00		

Only the following churches contributed, in 1860, more than $500 to the funds of the Association: —

Federal Street, Boston	$665.00
South Congregational, Boston	521.00
Springfield	582.52

Nineteen societies, therefore, contributed more than $100, and less than $200; seven societies contributed more than $200, and less than $300; one society, more than $300, and less than $400; two societies, more than $500, and less than $600; one society, more than $600.

These results may be tabulated as follows: —

Number of Societies.	How much given in 1860.	Total.	Average.
109	Gave nothing.		
55	Gave less than $25.00	$660.40	$12.00
28	" " " 50.00	978.12	35.00
30	" " " 100.00	2,018.04	61.00
19	" " " 200.00	2,513.94	133.00
7	" " " 300.00	1,596.82	228.00
1	" " " 400.00	330.00	330.00
2	" " " 600.00	1,109.52	554.00
1	" " " 700.00	665.00	665.00
252		$9,871.84	$67.00

Let us hope that this table may rouse many to the consideration of their remissness and their duties, and that a similar statement ten years hence may show ten times the amount of donations to the cause of Christ through this ministration.

INDIA MISSION.

Letter from Gangooly.

Our Mission House, Calcutta,
April 8, 1861.

My dear Sir, — Believing this will reach you at or before the time when our Unitarian Convention meets, I write a few words of Christian greeting to the brethren and sisters. Will you be kind enough to read it to them, when you find an opportunity? and I feel quite sure that they will be pleased to hear from me, whom they have taken so much interest in.

To the Members of the Unitarian Convention.

Dear Brethren and Sisters in Christ, — Grace, peace, and joy from Him who is the fountain of all bliss, rest upon you! May the spirit of Christ sanctify you!

From my home in this far East, my heart visits you hourly; yea, always. The happy days I have spent among you, the sweet recollections of love and affection you have shown me, are ever fresh in my mind. I was, in your midst, not as a stranger, but as a brother, a friend, and a fellow-servant; and the tender treatments bestowed upon me are recorded in the book of the Lamb.

You will naturally desire to hear of my reception at home, and of my doings here.

On my arrival at home, a low-caste woman ran in, crying, "Joguth!" and I immediately found myself encircled by the tender arms of my dear mother. The superstition, mighty as it was, gave way to the maternal love. My mother would not let me come out of the house; said she had not seen me for three years, therefore she would keep me near her for years to come, and feed me with the food

I was fond of. She had laid by my plates, tumblers, &c., with a *firm* conviction that her gods would bring me once more to her arms; so she brought them out, and made me eat my meals on them. During my absence, she never allowed any one to use the best cocoanuts; and now she wishes to make me cakes and pies of them. But, alas! her loving, affectionate heart could not find sphere to exercise itself. The Brahmins outcast her and her family for admitting her Christian son to the dining-room. I have left her in her village in distress and despair, and am trying to rescue *her* from the outcast life. The Brahmins are willing to take her back, provided she makes the penances, gives them some money, and will not allow me to take *my meals* at home. God bless her and her ignorant oppressor, is my prayer.

I teach three hours daily in the school connected with our Mission, and find it a very sacred and pleasant task. It brings me scores of little children; young men, with their hearts full of affection; and I put the seeds of life therein. May God give increase while we plant and water!

Besides, I receive visitors in my room, and occasionally visit them in theirs. Yesterday (Sunday, 7th April) I called upon a very learned young man in the afternoon, and had a very interesting conversation upon things pertaining to the regeneration of India. This is the beginning of my work; and I hope God will prosper me for his mercy's sake. May he enable me to stand, live, and work so faithfully and earnestly, that you may realize the great hopes you have put in me!

Our Mission is doing well, as far as I can see. The inquirers are always with us. The school is a thriving one, and will do great good. Be not despaired, brethren, in your minds. Let us work for God's sake wherever we can, and the blessing will be ours.

You do your part, brethren; and, while we do ours, send us your sympathy, your help, and thereby enable us to work effectually. That your gatherings may be attended with success, and your hearts and homes be visited with the blessings of God, is the prayer of your friend and brother,

J. C. GANGOOLY.

UNITARIAN CHAPLAINS.

THE following charming little paragraph is copied into the "Boston Recorder" from the "Presbyterian;" and is now doubtless going the rounds of those "religious" papers, whose religion consists in hating their neighbor, and coveting their neighbor's influence: —

CHAPLAINS FOR THE ARMY.

There is a commendable zeal among us to see the soldiers that have gone forth to fight our battles supplied with the means of religious instruction; but a chaplain earnestly devoted to their spiritual interests is the great desideratum. Yet a large portion of the regiments that have gone forth from New England are of the class described in the following, from the "Presbyterian:" —

"A clerical gentleman, who recently spent a couple of days in visiting the camps in and around Washington City, reports the following conversation as having taken place between a soldier of the Maine regiment, encamped at Kalorama, and himself; which we think altogether too good to be lost: —

"'Have you a chaplain in your regiment?'

"'We have, sir.'

"'Of what denomination is he?'

"(After a pause,) 'I can't remember the name, sir.'

"'Is he a Congregationalist?'

"'No: that's not the name.'

"'A Baptist?'

"'No: he is not a Baptist.' (Then, after pondering deeply for a moment, he added, with a most ingenuous and delightful simplicity,) 'What do you call those people that don't have no experience of religion, but just preach?'

"'Oh, ay! — is it Unitarian?'

"(Instantly and eagerly,) 'Yes: that's it, — Unitarian. I know he's a Unitarian, from the way he preaches.'"

The chaplains are appointed by the officers of the regiment, and, of course, according to their religious or irreligious leanings; and it has so happened, that the religious element among the soldiers, however great it may be, has not been considered in these appointments. The case here reported shows it: there is but the smallest sprinkling of Unitarianism in the State of Maine, and yet this Maine regiment has a Unitarian chaplain. Much of the same want of proportion has obtained in the Massachusetts appointments. There is no remedy for this; but the case requires that so much the more pains should be taken, by other means, to bring religious influences to bear on the soldiers.

The assumptions and insinuations in this "pious" paragraph are these: —

1. Unitarian chaplains have no experience of religion. This must be so; since a soldier testifies to it, who knows them intimately, though he cannot by his utmost effort remember the name of the denomination. He is considered good authority about the general character of ministers in a sect of whose very name he is helplessly ignorant.

2. The soldier, who does not know the name of the denomination, knows that a man belongs to the denomination, from his peculiar manner of preaching. This peculiar manner consists in "just preaching." Hence it would seem to follow, in the opinion of this clerical retailer of camp-gossip, that "experience of religion" is one thing, and "just preaching" another thing, inconsistent therewith.

3. That the chaplain of a regiment has no experience

of religion, is, in the opinion of the "religious newspapers," "altogether too good to be lost." Hence we see that the delight of these newspapers in slandering their neighbors far exceeds any sorrow they might feel in the soldiers having Unitarian chaplains.

The "Recorder" is perplexed and grieved because Unitarians have more than their share of the chaplaincies. The reason, however, may be, not that colonels like irreligious chaplains, but that Unitarians make good chaplains. This fact belongs to a group of facts of the same kind. Unitarians, it is complained, have far more than their numerical proportion of chaplains in the present war. It is true that they have. It is also true that they have, and have had, more than their proportion of senators and members of Congress, of judges, of presidents, and members of the Cabinet. They have more than their proportion of colonels and captains and other officers. They have more than their proportion of historians, poets, orators, professors of science, eminent writers. Of the eight great historians of America, enumerated by Mr. Everett on Commencement Day, six at least — Prescott, Sparks, Palfrey, Bancroft, Motley, Hildreth — are Unitarians: this we confess to be an outrageous monopoly; it is far more than our share. Of the great American poets, in like manner, we have Bryant, Longfellow, Lowell, Emerson, Holmes: which again involves the same "want of proportion;" it is more than our share. But what can be done about it? We must say, as the "Recorder" says of the chaplains, "There is no remedy for this."

The fact is, that Unitarians make good chaplains, and are therefore appointed. Their preaching is practical, and not doctrinal; their spirit is commonly friendly and kindly; they have good sense, and are usually well educated. They go among the soldiers like friends, without priestly arrogance or orthodox sanctimoniousness. The

best chaplains appointed from other sects are those who are most like Unitarians in these respects. Colonels know what they want in a chaplain, much better than is known by the "religious newspapers." They want sensible, practical, unpretending men, who are conscientious and faithful; who are not narrow bigots nor formalists; who will promote temperance, good humor, obedience, and healthful habits, among the men. This is justly considered more important than being sound on the Five Points of Calvin.

Our Unitarian chaplains — like Mr. Babbage of the Massachusetts Sixth, Mr. Woodbury of the Rhode-Island Second, Mr. Cudworth, Mr. Arthur B. Fuller, Mr. Barker, Mr. Fitzgerald, Mr. Staples, Mr. Scandlin, and perhaps others — are all men of the sort we have described: they are, therefore, beloved by their officers and by the soldiers. We have Orthodox and Episcopal chaplains of the same kind, — most excellent and admirable men, who will never preach about the Trinity or total depravity to soldiers who need to hear about righteousness, temperance, and that judgment which comes in this world as well as in the next upon all wrong-doing. Of these, too, no less than of Unitarian chaplains, it may be said that they "just preach." They have nothing of the solemn formality supposed by many to belong to the pulpit, nor the dulness consecrated to the sermon. They preach about actual facts, and the things which belong to the comfort and the virtue of the soldiers. We are delighted to believe that most of the chaplains, of all sects, are open to the charge of the religious newspapers, and would, in their opinion, be without religious experience. The "Boston Recorder" may therefore, as always, stand apart, and thank God that it is not like this Unitarian, who "just preaches" out of good sense and a good heart: we, on our part, thank God that most of the Orthodox chaplains do the same.

THE PRE-EXISTENCE OF CHRIST.

THE following communication, received some little time since, has suggested to us the propriety of a few remarks on this subject.

When a Trinitarian becomes a Unitarian, he is very apt to commence with Arianism. Having regarded Jesus as being "very God," he cannot immediately believe in him as only a man appointed by God to be Prince and Saviour. He therefore regards him as something less than God, but more than man. He conceives of him as the great archangel, — above all other creatures, but yet a creature; made before all worlds, but yet made; pre-existent, but pre-existent by the divine appointment. This, for a time, seems a satisfactory view; but, after a time, some difficulties arise in regard to it. For example: —

This view, instead of simplifying our idea of Christ, complicates and confuses it. For this being, made superior to angels and before all worlds, could not have been, in any usual sense, a human being. He was something above man, but below God, in nature and rank. But, according to the Scripture, Jesus was evidently a man too; for the New Testament speaks unequivocally on this point, and calls him a man, made in all points like his brethren. He therefore had a human nature, and a nature superior to human nature; and, besides this, he was filled with a divine nature. He therefore had *three* natures, instead of two or one. But this gives us a very confused view of his personality.

Such a pre-existence before all worlds must have modified very much his human experience. If he retained the memory of his former state, and the conscious-

ness of his past supremacy, he led a life wholly different from ours. His "increasing in wisdom" was an illusion; his being "tempted in all respects as we" was an impossibility. If one of us, at the close of his life, should begin it again in the form of a little child, but retaining all his past knowledge and acquired experience, he would not really be a little child, nor have the experience of a little child. Nor could Jesus really be a man, nor pass through a human life, if he brought with him into the human body the memory and consciousness of such a previous superhuman career.

Nothing is gained for experimental Christianity by a belief in the pre-existence of Jesus. There is no added reverence created by length of years. We do not respect Adam more than Moses, because Adam has lived so much longer than Moses. Aurelius Antoninus has lived longer than Alfred; but we do not esteem him more on that account. If God created Christ a hundred thousand years ago, instead of two thousand years ago, this does not increase at all the honor in which we hold him. Nor does it add any thing to his authority. That authority comes from his union with God, his perfect truth, his clear sight of all spiritual laws, his absolute superiority to sin and evil. It is his oneness with God, not his pre-angelic existence, which gives him real dignity and power.

If Christ existed before all worlds, but lost the consciousness and memory of his previous existence when he entered the human body, then it is just the same as if he had not pre-existed. Pre-existence, in this view, becomes insignificant and unimportant. We may all of us have pre-existed in this way, and it is not improbable that we really have so existed; but it is a fact without value as regards our earthly experience.

The letter to which we have referred is as follows: —

PORTSMOUTH, July 8.

DEAR FRIEND, — Will you be so kind as to give me an exposition of those passages of Scripture, which, by many Unitarians, are regarded as implying the pre-existence of Christ?

I have interpreted them as such until recently; but have been led to feel there are many difficulties, in this view, — practical difficulties, — in the way of receiving Christ as *our* example, "tried in all points as *we* are." On the other hand, the view which regards Christ as a new creation, — a perfect, divine *man*, — *filled* with the Holy Spirit, seems to be contradicted by his own words. How are they to be interpreted, especially the following? — "What and if ye shall see the Son of man ascend up *where he was before?*" — "Glorify Thou me with the glory which I had with Thee before the world was." — "He that cometh from heaven is above all." — "I came down from heaven." — "Before Abraham was, I am." Also those passages in the Epistles which imply the same thought. I know it is usual to interpret such as implying his existence in the divine counsels from all eternity; but this exposition does not satisfy me, nor does it seem to exhaust the true meaning of the Saviour's words.

Did the apostle JOHN thus receive them? Or is there any fuller meaning attached to them by the majority of Unitarians than this?

As a teacher, I feel the need of clear and definite views to impart to others; and, as a sincere seeker after truth, I have asked your aid in my inquiries. Pardon me if I am intruding upon your time; but any new light upon these themes, any view that shall bring Christ nearer to me, a living reality, will be most gratefully received, so far as it accords with his own teachings. Mental perplexity, I too well know, is unfavorable to the true spiritual life and progress; and most gladly would I be free from it, and see and know the simple truth.

The texts referred to in the above letter are these: —

1. John iii. 31: "He that cometh from above is above all."

2. John vi. 38: "I came down from heaven, not to do mine own will, but the will of Him that sent me."

3. John vi. 62: "What and if ye shall see the Son of man ascend up where he was before?"

4. John viii. 58: "Before Abraham was, I am."

5. John xvii. 5: "The glory I had with Thee before the world was."

6. Col. i. 16: "By Him were all things created," &c. Also Col. iii. 10; Eph. ii. 10, iii. 9, iv. 24, &c.

REMARKS. — To come "from above" does not imply or intend, in Scripture, a physical descent in space, but a moral and spiritual revelation. To say that one is "from above," means that he is in communion with God inwardly, and that his words and acts are expressive of that communion. Thus, John viii. 23, when Jesus says, "Ye are from beneath, I am from above," he did not mean that the Jews had come up physically from a lower world, or that he had come down physically from a higher: but he meant that *their* spirit was diabolical; *his*, angelical. The same contrast is in verses 38 and 44. He speaks of the Jews as coming from the Devil, being of the Devil, and having seen things with the Devil, just as he speaks of himself as having seen things with God.

How Jesus "came down from heaven" will appear by considering John iii. 13: "And no man hath ascended up to heaven but he that came down from heaven, — even the Son of man who is in heaven." From this it appears that Jesus *came from heaven, yet still continued in heaven.* This plainly means that he was interiorly in communion with God, while externally he was manifesting God to others: therefore it must be understood spiritually, and not naturally. In no natural sense did Jesus come out of heaven, but in the sense to which he refers. — John vi. 63: "The spirit quickeneth; the flesh profiteth nothing." The common and natural view of Christ, as having come down in some outward way from an outward heaven, does

us no good: it "profits nothing." But the other view of Christ, being in living communion with God, and uttering himself out of that vital union, "quickens" the mind and heart.

When Jesus says, "Does this offend you? What and if ye shall see the Son of man ascend up where he was before?" he means, "Are your prejudices hurt by what I have said? How, then, can you comprehend me in my high communion with Universal Truth, by which I rise above all the limitations of Judaism, and overlook all formal religion, and commune with God in spirit?" When Jesus says to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man," he referred to no outward vision, but to an inward sight of the revelations made to Christ.

It will be noticed that Jesus, in this relation, chooses the phrase "Son of man;" indicating that it is in his *human* character that he ascends where he was before, &c. This confutes the notion of its referring to any superhuman nature of Christ.

Jesus said, "Before Abraham was, I am;" in order to explain how Abraham could *see his day* (John viii. 56). But the fact of his pre-existence, though it might have enabled Abraham to see *him*, could not have enabled Abraham to see "*his day;*" that is, his coming as the Messiah. This could only have been seen prophetically by Abraham; and therefore Christ must have meant that he existed as the Messiah in the fore-ordination of God, in the time of Abraham.

Paul tells the Ephesians that God had chosen them in Christ "before the foundation of the world;" but he did not mean that they *pre-existed* at that time. So, when Christ speaks of the "glory he had with God before the world was," he speaks of having had it in the divine pur-

pose; for he speaks afterward of giving the same glory to his disciples (John xvii. 5, 22, 24).

The texts which seem to ascribe the work of creation to Christ are much more difficult to explain than those we have considered. But, the more one reads them in their connection, the more impossible it becomes to suppose them to refer to a physical creation. All indicate the new creation of which Christians are new creatures. We have not room here to discuss this point, and must therefore pass it by. Enough that the creation of the outward universe by Christ does not belong to the "Analogy of Faith." It stands in no vital connection with Christ's work or office. His office is, not to create, but to renew. God is the Creator; Christ, the Redeemer; the Holy Spirit, the Sanctifier.

PASSAGES OF THE NEW TESTAMENT EXPLAINED.

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." — 1 Cor. xi. 29.

There is hardly another text in the Bible that has done so much mischief as this. It has done much mischief positively, by giving a false idea of the Lord's Supper, and so keeping men away from it; and more mischief negatively, by preventing them from seeing the grand and lovely idea enshrined in that great sacrament. A false translation and a false interpretation have not only concealed the apostolic meaning, but have reversed it, — perverted it to a point-blank contradiction of itself. It has made Paul deny what he meant to say, and say what

he meant to deny. Terrible is the evil produced by such perversions of Scripture. A lie goes abroad in the panoply of truth; the gospel of Satan is preached with the authority of a divine inspiration; and the holy word of Christ is turned into an engine of falsehood and evil.

Now, in this passage, it happens that there are three falsehoods twisted into one triple cord of error. The common interpretation commits a threefold mistake. It mistakes the meaning of "*eating and drinking unworthily;*" it mistakes the meaning of "*the Lord's body;*" and it mistakes the meaning of the word mistranslated "*damnation.*" This I shall endeavor now to prove, so that we need not be in any doubt concerning it. I think it can be clearly shown how the passage has been perverted, and what it really means.

What is the common notion of the passage? How is it usually understood? Something in this way: That this act of communion — the partaking of bread and wine in memory of Christ — has something especially sacred and awful about it; that it is something which requires a special preparation, — more than our daily prayers, more than our Sunday worship; that it is an act no one ought to perform, except he be conscious of a peculiar depth of Christian faith and piety; that common Christians ought not to venture on it, but only uncommonly good Christians; and that if one partakes of it, who is not properly fitted by a general and a special preparation, he encounters some great risk of offending God and Christ, — something which is called "damnation," and which means the anger of God expressed hereafter in future punishment.

Now, this understanding of the passage is not only a misunderstanding, but it perverts a beautiful Christian act into a superstition. It frightens away the timid, the modest, the humble, from the table of Jesus; and, when at

last they come, they come as to some awful and mysterious sacrament; they sit in mute solemnity; and they go away with no definite idea of why they met, or what they have gained by so meeting. I do not say that no good comes even thus; I think the seriousness and concentration of mind thus produced is good: but infinitely *less* good comes than if a right notion of this *breaking of bread* prevailed.

The point of departure is the phrase, "*the Lord's body.*" Those who eat and drink unworthily do so because they "do not discern the Lord's body." What, then, does this mean? A Roman Catholic has no difficulty in replying. It means the real flesh and blood of Christ, mystically present by a transubstantiation of the elements. The substance of the bread and wine is miraculously transformed into the substance of Christ's body and blood. The form of the bread and wine remains; but the substance is changed. That is *transubstantiation*, — change of substance. What particular advantage we have from thus eating Christ's flesh and blood, he does not say: that is a mystery. To be sure, the Bible tells us that "flesh and blood cannot inherit the kingdom of God," and that which comes "of flesh is flesh." Paul declares, that "if he had known Christ after the flesh, yet that now he should know him no more," and that "he has no confidence in the flesh." Nevertheless, if the meaning of the Roman Catholic be not a very rational or Christian one, it is at least distinct. But what does the Protestant understand by "discerning the Lord's body" in the Supper? He and the Catholic agree in thinking that the "*bread and wine*" are referred to here; only he differs from the Catholic in thinking the bread and wine only the emblems of the Lord's body, and the body, again, the sign of his death: and so "not to discern it" means, not to think about Christ, about his death and atoning sufferings.

The Roman Catholic, therefore, has a distinct but irrational idea; the Protestant, an *in*distinct but rational one: and both fail of the true meaning of the Lord's body.

According to Paul, the Lord's body means the church. The Christian community — this seems to be his idea — now occupies the place of a body of which Christ is the spirit. The church is a corporation; Christ, its soul. Every individual is a member of this body, a limb of it, — a hand, foot, eye, ear, according to his capacity. This being so, united harmonious action is the sign of the body being in health; and to withdraw from the rest, to ignore the fact of this corporate relation, is "not to discern the Lord's body." Not to sympathize, and not to co-operate with our fellow-disciples in the work of Christianity, is the evil which he describes here.

That, by the Pauline usage, the body of Christ means the church, we will now proceed to show.

Rom. xii. 4: "We, being many, are one body in Christ, and members of each other."

1 Cor. vi. 15: "Your bodies are the members of Christ."

1 Cor. x. 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? *For we, being many, are one bread and one body;* for we are all partakers of that one bread."

1 Cor. xii. 12, 13, 27: "Body one, many members; so is Christ.

"By one spirit, all baptized *into one body.*

"Now, *ye are the body of Christ,* and members in particular."

Eph. i. 23: "God has made Christ to be head over all things in his church, *which is his body,* the fulness of Him who filleth all in all."

Eph. ii. 16: "Christ might reconcile both (Jew and Gentile) *in one body* to God by the cross."

Eph. iv. 12: "He gave us apostles and prophets, pastors and teachers, &c., for the perfecting of saints, for the work of ministry, for the edifying the *body of Christ.*"

Eph. iv. 15, 16: "From whom the whole body," &c.

Eph. v. 23: "Christ, Head of the church, and *Saviour of the body.*"

Eph. v. 29: "No man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. This is a great mystery; but I speak of Christ and his church."

Col. i. 18: "He is the head of the body, the church."

Col. ii. 17: "Shadow of things to come; but the body, Christ."

Col. ii. 19: "Holding the head, from which all the body, by joints," &c.

From these passages, it becomes clear that the Apostle Paul was accustomed to consider the church a community of Christians, as the *body of Christ*, and to call it so: not once, but often; not in one epistle, but several; not at one period of life, but at distances of years. His idea, analyzed, would be this. When Jesus was in the world, he had a body of flesh and blood, by which his holy spirit manifested itself, and came into relations with other beings. His *voice* uttered truth; his hands wrought miracles; his divine loveliness and peace looked from his eyes; his feet bore him to and fro, doing good. *This* body he has laid aside; but now the church may take its place, — be his voice, hand, feet, eyes; preach, teach, do good. But, to make a body, these members must co-operate, be united, — one spirit baptized into one body.

To Paul, the command meant this union, — all are to partake of the same bread and the same cup, and are to be at one with each other.

If this is what is meant by the Lord's body, — if it be the *church*, — then what is meant by eating and drinking unworthily, not discerning the Lord's body?

We answer, Any way of partaking the Lord's Supper which does not recognize the church as his body, — which shows no reverence for our fellow-Christians as members of Christ, — is to eat unworthily.

Paul's feeling about the Lord's Supper was, that it was a feast of communion of brotherhood. All were to feel that they were one body, and Christ the soul. If they did not feel thus, then they did not discern the Lord's body, — did not see that Christ was in every brother and sister, making each a member of his body, of his flesh and bones. If they showed that they despised or neglected their brothers and sisters, they really were judging themselves, — shutting themselves out from an influx of light and life; not eating and drinking new life and truth, but eating and drinking coldness, doubt, and evil.

So it was with the Corinthians, to whom he is speaking: —

"When ye come together in the church, I hear there are divisions among you; and I partly believe it. When ye come together in *one place*, this is not to eat the Lord's Supper: for, in eating, every one taketh before the other his own supper; and one is hungry, and another drunken. You despise the church of God. Eating unworthily, ye are guilty of the body and blood of Christ. So you eat judgment to yourselves, not discerning the Lord's body."

Where did Paul get the idea of this judgment, for not discerning the body of Jesus? I think, from Jesus himself, in his description of his coming, in Matt. xxiii. Jesus there identifies himself with his church, and says that those who despise and neglect the least of these his brethren despise and neglect him. Paul has the same idea here.

(To be continued.)

MINISTERS' SALARIES.

[This communication is inserted because it is on an important subject, having two sides. This is one side. — EDITOR.]

EVERY one knows they are low enough. They compare very poorly with those of smart mechanics and enterprising clerks; and a good minister needs very much more preparation than a good clerk or mechanic. A boy can go directly from the high-school to a shop or office. What study he does after he leaves the high-school makes him a better man, but not a more serviceable tradesman. Now, to be a good minister, after the high-school must come a year or two of preparation for college, then four years of college, then three years of divinity-school. Then he gets about as much salary as if he had been a year or two in business; and he has not the prospect of promotion the business man has. Every one knows that very few ministers are able to support themselves comfortably, and educate their children respectably, without other resources than that of their salaries. Very few ministers can live on their salaries. Either a minister must inherit money, or he must marry money, or he must earn money by other ways than preaching, or he must suffer privations. The divinity student's rule is, "If you don't have money, either marry a rich wife, or don't marry at all." Of course, rules are not customs; but the present system of low salaries seems rather intended to encourage celibacy.

The low-salary system is defended on the ground, that it keeps selfish and mercenary men out of the profession. This would be a sufficient reason if it were a valid one. Is it? Do the low salaries keep out all the selfish and mercenary men? Would ministers be more disinterested if they were paid still less? Would they be perfectly disinterested if they were paid nothing? I had always

believed that low salaries made disinterested ministers, till I found that great generals, like Cæsar and Cromwell, had raised uncommonly disinterested, devoted, and self-sacrificing soldiers by giving them, not low wages, but very high ones. Cromwell got together the best men in England by giving the best pay. It is so in every profession. Good pay brings in good men: mean pay brings in mean men. There is temptation enough for mercenary men to enter the profession as it is, — men who can't earn their living anywhere else, and who, at all events, are glad of the opportunity to get what seems to them a respectable position and a good education cheap. I knew a man who went first to the Meadville, and then to the Andover School, with this very object of using the school-funds. He might have made quite a figure in the profession if he had not unhappily used other funds also, and so got himself expelled. Low salaries do not keep ignorant men of the lower ranks of society from entering the profession with mercenary views: they keep intelligent and cultivated men from entering it with noble views. Whatever the salary of ministers is, there will be mercenary men, and there will be self-sacrificing men. The lower the salaries, the more both these classes of men will be made up of the ignorant, superficial, and weak: the higher these salaries, the more both these classes of men will be made up of the cultivated, the earnest, and the powerful. More than that: I believe, that, out of a hundred cultivated, earnest, and powerful ministers, you will get a much larger per cent of disinterestedness than out of a hundred ignorant, superficial, and weak ministers. It is the strong heads, the deep souls, the large hearts, that make heroes and martyrs. But, it may be said, such men will turn ministers any way, whether they are paid well or not. But they don't. It is a plain fact of political economy, that high wages always attract men of higher character

than low wages do. Young men are much under the influence of their parents, who prefer to have them go where they can get good wages, rather than where they can get poor ones.* Not only mercenary parents, but kind and loving parents, like to have their children get good salaries; and educate them for those callings which are best paid. Young men, too, will be most attracted to those professions which other men of their station in life, and powers of mind, prefer. Again: if young men have, for parents or friends, ministers who find it hard to live on their salaries, their first idea of the clerical profession may be a prejudice against it. More ministers' sons would take their fathers' calling if the fathers were better paid. To be sure, a young man may say, "I am called to preach; and I shall preach, whether I get paid for preaching or not." But can we blame the young man who says, "I cannot be sure of my ability to do much more good in the ministry than out of it. I know that the amount of good a man does depends more on his character than on his profession. I owe it to my brothers and sisters, to my intended wife and future children, to take a profession where I can be sure of being able to support them"? Is not this really as Christian a speech as the other? None but a fanatic would think lightly of his duties to the members of his own family, to say nothing of duties of self-culture. Of course, we don't want a bounty for entering the ministry; but we don't want a bounty for keeping out of it.

It should be added, that the minister who is best paid will feel best satisfied with his profession, and most devoted to his work. Raising a man's wages always makes him labor better. Then a minister will work best when most free from pecuniary anxiety. Then, too, a minister ought to be well enough supported to have no need to occupy his time with writing or teaching or speculating, to the injury of his sermons. A minister ought to have a

large enough salary to be able to give all his time to his profession. It is much cheaper for a people to buy all their minister's time than to buy half of it; for it would cost them very little more. Again: the better a minister is paid, the more likely he will be to make his sons ministers, and the better he will educate them if he does. There is no danger but competition will keep ministers' salaries low enough. No misdirected wishes for clerical disinterestedness should keep ministers' salaries down; and, as the conclusion of this argument against the idea that underpaying the ministry makes it disinterested, I would ask, whether this idea be really a reason, or only an excuse.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Aug. 12, 1861. — Present, Messrs. Hedge, Emerson, C. W. Clark, Brigham, Newell, Barrett, Stebbins, Winkley, Sawyer, and Fox.

The Finance Committee, through their Chairman, Geo. B. Emerson, Esq., reported, — that, in considering the subject of raising funds, it had occurred to them, that the Association ought at once to do something for the benefit of the soldiers in the army, and that our parishes should be urged to make special contributions for this purpose. As one method of effecting this important object, they thought a good hymn-book should be circulated; and suggested procuring a work of this kind recently published, if, on examination, it should prove suitable; and that a sufficient number of copies be purchased to supply all those regiments of which the chaplains are Unitarians. After some discussion, in which objection was made to this book in its present form, it was decided to refer the whole subject to

Committee, who should confer with the publisher, and arrange with him for the use of the plates of such portions of his book as they might select. It was also recommended to the Committee to print the hymns and tunes thus obtained in one of the numbers of the "Monthly Journal," and to issue an edition large enough to supply all the above-mentioned regiments.

The Finance Committee also recommended the publishing and distributing of a volume of selections from the New Testament and Psalms, of a form and size suitable for the use of soldiers. It was the opinion of the Board, however, that this was a work which could be better done by the Bible Society than by the Association; and a Committee was appointed to suggest to the directors of that society the propriety of issuing and circulating such a book.

The Committee further recommended the publication of short addresses, in the tract form, specially adapted to the wants of soldiers, to be written by some of our clergymen.

They offered the following resolution, as expressing their views on the whole subject reported upon; which was unanimously adopted by the Board:—

"Considering the peculiar character of the war in which the country is now engaged, and our relations to those who have enlisted in it, and the unspeakable importance of saving them from forming, during their camp life, the habits of irreverence and profanity, of contempt for the sacredness of truth, of drunkenness and profligacy, and the mean-spirited slothfulness, and hatred of regular and honorable employment, which have so often stigmatized the discharged soldier on his return from war,—

"*Resolved*, That it is our most pressing and sacred duty to do whatever we can to prevent these evils. That we think that very much may be done by furnishing our soldiers with the means of forming, or keeping up, habits of reading the Bible, and other good books suited to their wants; and of singing hymns, and cheerful, innocent, and patriotic songs."

The whole subject of the addresses was then referred to a Committee, who were authorized to invite, in the name of the Board, such gentlemen as they should select to prepare them; and the Finance Committee were instructed to send a circular to all the ministers of the denomination, asking a contribution from their societies to enable the Association to meet the expenses of publishing and distributing the above-mentioned books and tracts.

Rev. Mr. Brigham, Chairman of the Committee on New-England Correspondence, presented a letter from Rev. A. D. Wheeler, D.D., of Brunswick, Me., thanking the Board for their late appropriation, and urging the claims of his society for aid during the next year. He was requested to reply, that the Board fully realizes the importance of the position he occupies, and hopes to be able to grant any aid that may be needed in the future.

Mr. Brigham then presented an application from the society in Warwick for assistance to the amount of $50; and it was voted, that if, on the 1st of January next, the funds will allow, the sum asked for shall be paid.

He also read several letters asking an appropriation of $200 for the society in Lancaster, N.H.; and was authorized to reply, that the financial condition of the Association would, at present, prevent such an appropriation.

The Committee on the Perkins Fund, through their Chairman, Rev. Dr. Hedge, reported in favor of granting, to several applicants in the Cambridge Divinity School, $50 each.

Rev. Dr. Stebbins, Chairman of the Committee on Western Correspondence, presented a letter from Rev. J. S. Brown of Lawrence, Kan., asking the Board to agree to pay to his society, some time during the present year, $200 in addition to the sum already appropriated; thus making the amount of his salary received from the Association, $400. In the present condition of affairs, the Board

did not feel that they would be justified in making such a pledge.

A letter was read from Rev. Dr. Stearns, President of the Meadville Theological School, asking that a portion of the income of the Perkins Fund might be given to the students in that institution, and also asking an appropriation of $100 to aid in sustaining a teacher for their preparatory class. It was voted that $50 from the Perkins Fund be placed in his hands, to use as he should deem best; and that the sum required for the preparatory class be paid at such time as it may be needed, if the funds will allow.

In answer to an application from the society in Keokuk, Io., the Secretary was instructed to send a copy of all the publications of the Association, for the parish library.

INTELLIGENCE.

Rev. WILLIAM G. SCANDLIN, of Grafton, Mass., has been appointed chaplain of the Fifteenth Regiment of Massachusetts Volunteers.

Mr. HENRY W. FOOTE, a graduate of the Cambridge Divinity School in the class of 1861, has received a call from the society in Portsmouth, N.H., to become their pastor.

Rev. ARTHUR B. FULLER, of Watertown, Mass., has been appointed chaplain of the Sixteenth Regiment of Massachusetts Volunteers.

Rev. ROBERT COLLYER has resigned the charge of the Second Unitarian Society in Chicago, Ill.; having been appointed chaplain-at-large in the camp of our army on the Potomac.

Rev. ROBERT MOORE, a graduate of the Meadville Theological School, has been invited to take charge of the society in Keokuk, Io.

BOOKS RECEIVED

Since our last Notice.

The Recreations of a Country Parson. Second Series. Boston: Ticknor & Fields. 1861.

The writer of these papers is an ingenious person, who has written some very good articles for "Fraser's Magazine." These were collected and printed in England and America, and enjoyed a very considerable success. Having written one book from his fulness, he is therefore obliged to write a second volume from his emptiness. Not that the present volume is really empty; but it is very much diluted. This is the inevitable consequence of literary success. A man, for example, writes a good novel out of his heart and life. It has a run. Then he is offered money by the publishers to write more. Being poor, he accepts. Then comes a long list of serial novels, each chapter more wire-drawn than the last; "repetitions wearisome of sense;" babble, which does duty as conversation; small-talk, — *so* small as to indicate nothing, and to lead no whither.

Occasionally, in this volume, we come across a striking thought. There is nothing in it absolutely unreadable. Most of the book flows on easily, gracefully, very intelligibly, and, in fact, *reads itself*. It requires not the slightest effort to read it. You can read it when taking your afternoon nap; or you can pick it up while sailing in a boat, or put it in your pocket when going down to the bowling-alley for a roll before dinner for exercise.

ACKNOWLEDGMENTS.

1861.			
July 25.	From a member of the Federal-street Society, Boston, as a donation		$50.00
„ 29.	„	Society in Newburyport, for Monthly Journals	13.00
„ „	„	Society in Kennebunk, Me., for Monthly Journals	23.00
Aug. 8.	„	Rev. Richard Pike's Society, Dorchester, for Monthly Journals	10.00
„ „	„	Second Society, Lowell, for Monthly Journals	10.00
„ 9.	„	Society in Bangor, Me., as their annual contribution	75.00
„ 10.	„	Society in Kalamazoo, Mich., for Monthly Journals	8.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
John B. Beach	Meadville, Penn.
Samuel C. Beane	Cambridge.
William M. Bicknell	Harrison Square.
John A. Buckingham	Cambridge.
F. L. Capen — Care of Barnard Capen, Esq.,	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Merritt E. Goddard	Cambridge.
William Ware Hall	Providence, R.I.
Augustus M. Haskell	Cambridge.
James T. Hewes	Cambridge.
M. G. Kimball	Newtonville, Ms.
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Ritter — Care of "Christian Inquirer,"	New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
J. Henry Wiggin	Boston.*
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

THE

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THE SOLDIER'S COMPANION:

Dedicated to the Defenders of their Country in the Field, by their Friends at Home.

THE Compilers of the following pages have endeavored to furnish a "Companion" to our "brothers in arms," which will both solace and inspire them with its Songs and Hymns, and instruct and guide them by its Scripture Selections. We have made it brief, that it may be easily carried in the field. If these social Songs shall make the camp-fire more cheerful, and the solitary watch less lonely; if these Hymns shall inspire the heart with gratitude and trust; if these words of Scripture shall give strength to resist temptation, and encourage to growth in goodness, — we shall be richly compensated for our labor.

We are indebted to the generosity of the editors of the "Army Melodies" for the use of their plates in printing the tunes, and many of the Songs and Hymns, in these pages. We have also made a very few slight alterations in some of the Hymns and Songs, to adapt them more entirely to our purpose: for this, we hope the authors will pardon us for the sake of the cause.

THE COMPILERS.

ARMY MELODIES.

AMERICA. 6s & 4s.

1. My country, 'tis of thee, Sweet land of liberty, Of thee I sing; Land where my
fathers died; Land of the pilgrim's pride; From every mountain side Let freedom ring.

National Hymn.

2 My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

3 Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break—
The sound prolong.

4 Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

Prayer for our Country.

God bless our native land!
Firm may she ever stand
  Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
  By thy great might.

For her our prayer shall rise
To God above the skies:
  On him we wait.
Thou who hast heard each sigh,
Watching each weeping eye,
Be thou for ever nigh:
  God save the State!

Temperance Hymn.

BY REV. JOHN PIERPONT.

Let the still air rejoice,
Be every manful voice
  Blended in one,
While we renew our strain
To Him with joy again,
Who sends the evening rain
  And morning sun.

His hand in beauty gives
Each flower and plant that lives,
  Each sunny rill;
Springs which our footsteps meet,
Fountains our lips to greet,
Waters whose taste is sweet,
  On rock and hill.

Each summer bird that sings
Drinks from dear Nature's springs
  Her early dew;
And the refreshing shower
Falls on each herb and flower,
Giving it life and power,
  Fragrant and new.

Now let each heart and hand
Of all this warrior-band
  United move,
Till on the mountain's brow,
And in the vale below,
Our land may ever glow
  With peace and love.

The Benediction.

Up! 'tis our Country's cause;
Who, to uphold her laws,
  Beckons each son.
Loyal in Treason's spite,
Firm to maintain the Right,
Thus must be fought the fight,
  The victory won.

On! and may God above,
Ruling the earth with love,
  Be now our stay,
Save us from every sin,
Send us his peace within,
E'en through the battle's din
  And the wild fray.

Stand where our fathers stood,
Mingle with theirs our blood,—
  Freedom's red wine.
Calm be our sleep, and sweet,
When, for our winding-sheet,
The flag to-day we greet
  Round us shall twine.

Flag of our native land,
Untorn by Treason's hand,
  Thy stripes shall wave;
Undimmed thy stars shall shine,
While Faith and Love combine,
And at thy holy shrine
  Offer the brave.

God save the Land!

BY ROBERT NICOLL.

Lord, from thy blessed throne,
Soldiers look down upon:
  God save the land!
Teach us true liberty;
Make us from tyrants free;
Let our homes happy be:
  God save the land!

Give us stanch honesty;
Let our pride manly be:
  God save the land!
Help us to hold the Right,
Give us both truth and might,
Lord of all life and light:
  God save the land!

Tenor.
1. Arouse, New England's sons, arouse, Wake from your coward sleep;
Treble.
2. Arouse, New England's sons, arouse, A clinging curse on thee!
The tyrant's hand is on your neck, And shall his fetters keep
If here supine - ly ye will sleep, Dreaming that ye are free.
In bondage, men whom freedom nursed, In her own chosen home?
Arouse, and see how false the name Which ye so fondly claim,
Where patriot's blood was freely poured, In holy martyrdom?
Free are ye! while ye bear about The tyrant's galling chain?

Arouse, New-England's Sons!

(Continued from opposite page.)

Free! while the halls ye rear are burned?
  Free! while your sons are driven
By Slavery's mobs, because they dare
  To speak for Truth and Heaven?
Free! while the very homes you've made
  Beside your fathers' graves
Are pillaged, if ye dare to aid
  The panting, flying slave?

Arouse, New-England's sons, arouse!
  And lay Oppression low;
And strike for Freedom and for God
  An earnest, manly blow.
Nail up your banner to the wall:
  In God's name let it wave,
Until beneath its ample folds
  Shall crouch no wretched slave.

"Forward, Forward!" is the Word.

BY J. J. CLARKE.

"FORWARD, forward!" is the word:
  The time is near at hand,
When each stout heart must take his post
  Throughout this mighty land.
The foe is strong; yet he must fall,
  If we united are,
And boldly strive to do our part
  In this most glorious war.

Forward, forward! take no rest
  Till the great struggle's o'er;
Till Freedom's foes their colors strike,
  And, struck, be raised no more.
Let Freedom still maintain its own,
  And rightly conquer more,
To spread the blessings of its sway
  From centre to the shore.

Forward, forward! till the end
  A glorious triumph gives:
For this we keep our courage up;
  For this each freeman lives.
Then now unsheathe the freeman's sword;
  Nor let your arm be still
Till traitors know a freeman's power,
  Obey a freeman's will.

Temperance Hymn.

WITH banner and with badge we come,
  An army true and strong,
To fight against the hosts of Rum;
  And this shall be our song:—
"We love the clear cold-water springs,
  Supplied by gentle showers:
To feel the strength cold water brings,
  The victory is ours."

"Cold-water Army" is our name:
  Oh! may we faithful be,
And so in truth and justice claim
  The blessings of the free.
    We love, &c.

Though others love their rum and wine,
  And drink till they are mad,
To water we will still incline,
  To make us strong and glad.

I pledge to thee this hand of mine
  In faith and friendship strong;
And, fellow-soldiers, we will join
  The chorus of our song.

Wipe out, O God! the Nation's Sin.

THE land our fathers left to us
  Is foul with hateful sin:
When shall, O Lord! this sorrow end,
  And hope and joy begin?

What good, though growing might and wealth
  Shall stretch from shore to shore,
If thus the fatal poison-taint
  Be only spread the more?

Wipe out, O God! the nation's sin;
  Then swell the nation's power:
But build not high our yearning hopes,
  To wither in an hour.

No outward show nor fancied strength
  From thy stern justice saves:
There is no liberty for them
  Who make their brethren slaves.

MAN THE LIFE-BOAT. 8s & 7s.

J. W. D.

1. Man the life-boat! man the life-boat! Hearts of love, your succor lend!
See! the shattered vessel staggers! Quick! O quick! assistance lend!
Now the fragile boat is hanging On the billow's feathery height;
Now 'midst fearful depths descending, While we wither at the sight.
Rit.

Man the Life-Boat.

(Continued from opposite page.)

Courage, courage! she's in safety:
  See again her boyant form,
By His gracious hand uplifted
  Who controls the raging storm!
With her precious cargo freighted,
  Now the life-boat nears the shore;
Parents, brethren, friends, embracing
  Those they thought to see no more.

A Banner Choral.

BY S.

As we raise our sacred banner,
  Trusting in Jehovah's name,
This shall be our glad hosanna:
  "He the right will e'er maintain;
And his firmament of glory,
  Shining round our patriot brave,
Shall inspire our song and story.
  God is with us: he will save."

Crimsoned with the blood of martyrs
  Who have died in Freedom's name,
And baptized in holiest waters
  Shed around our patriot slain,
Brighter glories now are beaming
  From its heaven-enkindled light,
With its venging symbols gleaming
  In the battle for the Right.

Sons of Freedom, hail the banner
  Which the Lord to us has given,
While aloud ye sing hosanna
  To the praise of highest Heaven;
And, ye daughters, swell the chorus
  Echoing through the upper sky:
For the Lord Jehovah's o'er us,
  In his glorious majesty.

He will lead our hosts advancing,
  Or when marshalled on the plain;
And, when fires of death are glancing,
  He will shield us from the flame:
He will guard our sacred banner,
  And our strength and song he'll be,
Till we shout our glad hosanna,
  Praising him for victory.

LAWRENCE, MASS., June, 1861.

Praise the Lord.

PRAISE the Lord: ye heavens, adore
  him;
Praise him, angels, in the height;
Sun and moon, rejoice before him;
  Praise him, all ye stars of light.

Praise the Lord; for he hath spoken;
  Worlds his mighty voice obeyed:
Laws, which never can be broken,
  For their guidance he hath made.

Praise the Lord; for he is glorious:
  Never shall his promise fail.
God hath made his saints victorious:
  Sin and death shall not prevail.

Praise the God of our salvation;
  Hosts on high, his power proclaim;
Heaven and earth, and all creation,
  Praise and magnify his name.

God is Love.

BY SIR JOHN BOWRING.

GOD is love; his mercy brightens
  All the path in which we rove:
Bliss he wakes, and woe he lightens.
  God is wisdom, God is love.

Chance and change are busy ever;
  Man decays, and ages move:
But his mercy waneth never.
  God is wisdom, God is love.

E'en the hour that darkest seemeth
  Will his changeless goodness prove:
From the gloom his brightness streameth.
  God is wisdom, God is love.

He with earthly cares intwineth
  Hope and comfort from above:
Everywhere his glory shineth.
  God is wisdom, God is love.

1. From all that dwell be-low the skies, Let the Cre - ator's praise a - rise;
Let the Redeemer's name be sung, Through every land, by eve-ry tongue

The creation invited to praise God.

2 Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

3 Your lofty themes, ye mortals, bring;
In songs of praise divinely sing;
The great salvation loud proclaim,
And shout for joy the Saviour's name.

4 In every land begin the song;
To every land the strains belong:
In cheerful sounds all voices raise,
And fill the world with loudest praise.

ARMY HYMN.

BY OLIVER WENDELL HOLMES.

1 O Lord of Hosts! Almighty King!
Behold the sacrifice we bring!
To every arm Thy strength impart,
Thy spirit shed through every heart!

2 Wake in our breasts the living fires,
The holy faith that warmed our sires;
Thy hand hath made our Nation free;
To die for her is serving Thee.

3 Be Thou a pillared flame to show
The midnight snare, the silent foe;
And when the battle thunders loud,
Still guide us in its moving cloud.

4 God of all Nations! Sovereign Lord!
In thy dread name we draw the sword,
We lift the starry flag on high,
That fills with light our stormy sky.

5 From treason's rent, from murder's stain,
Guard Thou its folds till Peace shall reign—
Till fort and field, till shore and sea
Join our loud anthem, PRAISE TO THEE!

Imploring the constant Presence of God.

BY SIR WALTER SCOTT.

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,—
An awful guide in smoke and flame.

By day, along the astonished lands,
The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
Returned the fiery column's glow.

Thus present still, though now unseen,
When brightly shines the prosperous day,
Be thoughts of thee a cloudy screen
To temper the deceitful ray.

And, oh! when gathers on our path,
In shade and storm, the frequent night,
Be Thou, long-suffering, slow to wrath,
A burning and a shining light.

Battle Hymn.

BY REV. W. M. FERNALD.

When Israel's foes, a numerous host,
Through years of conflict pressed their cause,
God's powerful arm was all her boast:
Confederate rebels owned his laws.

'Twas his right arm, his spirit's aim,
That guided youthful David's hand;
And, lo, to Joshua's vision came
The sword-armed angel in command.

Almighty God, who seekest life,
Not death, amid these dread alarms,
Prepare us for this mortal strife;
Lead thou the van; direct our arms.

Thine is the battle, mighty Lord;
The skill, the wisdom, all are thine:
The fire that lit the sacred Word
Shall flash from out our battle line.

So shall our serried ranks move on
With unseen armies from above,
And so shall victory be won
Through deeds of death to deeds of love.

The Patient waiting upon God.

BY DR. DODDRIDGE.

Wait on the Lord, ye heirs of hope,
And let his word support your souls:
Well can he bear your courage up,
And all your foes and fears control.

He waits his own well-chosen hour
The intended mercy to display;
And his paternal pities move,
While wisdom dictates the delay.

Blest are the humble souls that wait
With sweet submission to his will:
Harmonious all their passions move,
And in the midst of storms are still,—

Still, till their Father's well-known voice
Wakens their silence into songs;
Then earth grows vocal with his praise,
And heaven the grateful shout prolongs.

A Prayer for the Times.

God of our fathers, 'tis thy hand
Hath turned the tide of death away;
That rolled in madness o'er the land,
And filled thy people with dismay.

Thy voice awaked us from our dream;
Thy spirit taught our hearts to feel:
'Twas thy own light whose radiant beam
Came down our duty to reveal.

Almighty Parent, still in thee
Our spirits trust for strength divine:
Gird us with heaven's own energy,
And o'er our paths let wisdom shine.

The work of man's destruction stay;
The tide of fire still backward press;
Drive each delusive mist away,
And every humble effort bless.

ITALIAN HYMN. 6s & 4s.

GIARDINI.

1. Come, thou Al - mighty King, Help us thy Name to sing,
Help us to praise: Father all - glo - rious, O'er all vic-
to - rious, Come, and reign o - ver us, Ancient of days.

Invocation of praise.

2 O God, our Lord, arise,
Scatter our enemies,
And make them fall;
Let thine all gracious aid
Our sure defence be made;
Our souls on thee be stayed;
Lord, hear our call.

3 Come, thou, O Sovereign Lord,
Gird on thy mighty sword,
Our prayer attend;
Come, and thy people bless,
And give thy word success:
Spirit of holiness,
On us descend.

4 Come, holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who Almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power.

5 To thy Paternity,
Eternal praises be
Hence, evermore.
Thy sov'reign majesty
May we in glory see,
And to eternity
Love and adore.

Let Freedom's Banner wave.

BY MRS. HARRIET BEECHER STOWE.

TUNE, "*America.*"

HERE, where our fathers came
Bearing the holy flame
To light our days;
Here, where with faith and prayer
They reared these walls in air,—
Now to the heavens so fair
Their flag we raise.

Look ye, where free it waves
Over their hallowed graves,
Blessing their sleep!
Now pledge your heart and hand,
Sons of a noble land,
Round this bright flag to stand,
Till death to keep.

God of our fathers, now
To thee we raise our vow;
Judge and defend;
Let Freedom's banner wave
Till there be not a slave:
Show thyself strong to save
Unto the end.

Praise to the God of Harvest.

BY JAMES MONTGOMERY.

THE God of harvest praise;
In loud thanksgiving raise
Hand, heart, and voice.
The valleys smile and sing,
Forests and mountains ring,
The plains their tribute bring,
The streams rejoice.

Yea, bless his holy name,
And purest thanks proclaim,
Through all the earth.
To glory in your lot
Is duty; but be not
God's benefits forgot
Amidst your mirth.

The God of harvest praise;
Hands, hearts, and voices raise
With sweet accord;
From field to garner throng,
Bearing your sheaves along,
And in your harvest-song
Bless ye the Lord.

Praise in the Courts of the Lord.

PRAISE ye Jehovah's name;
Praise through his courts proclaim;
Rise and adore:
High o'er the heavens above
Sound his great acts of love,
While his rich grace we prove,
Vast as his power.

Now let the trumpet raise
Triumphant sounds of praise,
Wide as his fame;
There let the harp be found;
Organs, with solemn sound,
Roll your deep notes around,
Filled with his name.

While his high praise ye sing,
Shake every sounding string:
Sweet the accord!
He vital breath bestows:
Let every breath that flows
His noblest fame disclose.
Praise ye the Lord.

"Doubt Not."

THE laws of Christian light,—
These are our weapons bright,
Our mighty shield.
Christ is our leader high;
And the broad plains which lie
Beneath the blessed sky,
Our battle-field.

On, then, in God's great name!
Let each pure spirit's flame
Burn bright and clear.
Stand firmly in your lot;
Cry ye aloud, "Doubt not!"
Be every fear forgot:
Christ leads us here

So shall earth's distant lands
In happy, holy bands—
One brotherhood—
Together rise and sing,
And joyful offerings bring,
And heaven's Eternal King
Pronounce it good.

AULD LANG SYNE. C. M.

1. When I can read my title clear To mansions in the skies, I'll bid farewell to
2. Let cares like a wild deluge come, And storms of sorrow fall, So I but safely
every fear, And wipe my weeping eyes. Should earth against my soul engage, And
reach my home, My God, my heaven, my all. Since I must fight if I would reign, In-
fiery darts be hurled, Then I can smile at Satan's rage, And face a frowning world.
crease my courage, Lord; I'll bear the toil, endure the pain, Supported by thy word.

The Heavenly Canaan.

1 There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

2 There everlasting spring abides,
And never-withering flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

3 Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.

4 Could we but climb where Moses stood
And view the landscape o'er, [flood,
Not Jordan's stream, nor death's cold
Should fright us from the shore.

A Psalm of Freedom.

BY REV. EDMUND H. SEARS.

STILL wave our streamer's glorious folds
O'er all the brave and true,
Tho' ten dim stars have turned to blood
On yonder field of blue.

It is our Nation's judgment-day
That makes her stars to fall;
And all the dead start from their graves
At Freedom's trumpet-call.

Lo! on the thunders of the storm
She rides, — an angel strong:
"Now my swift day of reckoning comes;
Now ends the slaver's wrong.

"Lift up your heads, ye faithful ones;
For now your prayers prevail:
Ye faithless, hear the tramp of Doom,
And dread the iron hail!

"God's last Messiah comes apace
In FREEDOM'S awful name:
He parts the tribes to right and left, —
To glory or to shame."

Then wave the streamer's gallant folds
O'er all the brave and true,
Till all the stars shine out again
On yonder field of blue.

Song of the Stars and Stripes.

BY REV. E. H. SEARS.

WE see the gallant streamer yet
Float from the bastioned wall.
One hearty song for fatherland:
That banner shall not fall.
Last on our gaze, when outward bound
We plough the ocean's foam;
First on our longing eyes again
To waft our welcome home.

Beneath thy shade we've toiled in peace;
The golden corn we reap;
We've taken home our bonny brides;
We've rocked our babes to sleep;
We marched to front the battle-storms
That brought the invaders nigh,
When the grim lion cowered and sank
Beneath the eagle's eye.

Beneath the stars and stripes we'll keep,
Come years of weal or woe:
Close up, close up the broken line,
And strike the traitors low!

Ho, brothers of the "Border States"!
We reach across the line,
And pledge our faith and honor now
As once in Auld Lang Syne.

We'll keep the memories bright and green
Of all our old renown;
We'll strike the traitor hand that's raised
To pluck the eagle down:
Still shall it guard your Southern homes
From all the foes that come.
We'll move with you to harp and flute,
Or march to fife and drum.

Or if ye turn from us in scorn,
Still shall our nation's sign
Roll out again its streaming stars
On all the border line;
And, with the same old rallying-cry,
Beneath its folds we'll meet,
And they shall be our conquering sign,
Or be our winding-sheet!

Weep o'er the Heroes as they fall.

BY CHARLES WILLIAM BUTLER.

WEEP o'er the heroes as they fall
In conflict for the Right;
And vow to Heaven our lives, our all,
Shall give our country might.
We will not let our banner fair
Be trailed by foes in dust;
But it shall be our dearest care, —
The nation's hope and trust.

Weep o'er the heroes as they fall,
Who die in glory's prime;
Who give their nation's earnest call
A life and death sublime.
We call them dead; and yet their hearts
Throb on in Memory's shrine:
For them the patriot's noblest part
In Freedom's cause divine.

Weep o'er the heroes as they fall, —
O'er every soldier's tomb;
And by their dark, funereal pall,
Bid patriot life-buds bloom.
Write there anew man's love to man;
Smite there Oppression's rod;
And bid the traitor's eye to scan
The nation's trust in God.

BOSTON, MASS.

THEY ARE MARCHING ON.

Words by ALICE CARY. Music arranged by J. W. DADMUN.

Tenor.

1 They are mustering—they are marching! How their onward tramping rolls!
Treble.
They are coming, coming, coming! A hundred thousand souls!
FULL CHORUS.
Now, hurrah, hurrah, hurrah! Now, hurrah, hurrah, hurrah!
Now, hurrah, hurrah, hurrah! And we are marching on.

They are Marching On.

(Continued from opposite page.)

From the granite hills, the seaside,
In solid ranks like walls,—
A hundred men to take the place
Of every man that falls.

Right on across the midnight,—
Right onward, stern and proud;
Their red flags shining as they come,
Like morning on a cloud.

Battalion on battalion,
The West its bravery pours;
For the colors God's own hand has set,
In the bushes at their doors!

In the woods and in the clearings,
The lovers, brothers, sons,
The young men and the old men,
Are shouldering their guns.

They have heard the bugle blowing,—
Heard the thunder of the drum;
And, farther than the eye can see,
They come, and come, and come!

ALICE CARY.

Marching On.

I'M a soldier of the army,
I'm a soldier of the army,
I'm a soldier of the army,
And we'll conquer every foe.

CHORUS.

Glory, Halle, Hallelujah!
Glory, Halle, Hallelujah!
Glory, Halle, Hallelujah!
And we are marching on.

We've a glorious Commander,
We've a glorious Commander,
We've a glorious Commander,
And we'll lay the rebels low.

He has never lost a battle,
He has never lost a battle,
He has never lost a battle:
Brave comrades, on we go.

Onward, onward then to glory!
Onward, onward then to glory!
Onward, onward then to glory!
We'll make the traitors bow.

The Massachusetts Line.

BY THE AUTHOR OF "THE NEW PRIEST."

AIR, "*Yankee Doodle.*"

STILL first, as long and long ago,
Let Massachusetts muster:
Give her the post right next the foe;
Be sure that you may trust her.
She was the first to give her blood
For freedom and for honor;
She trod her soil to crimson mud:
God's blessing be upon her!

She never faltered for the Right,
Nor ever will hereafter:
Fling up her name with all your might;
Shake roof-tree and shake rafter.
But of old deeds she need not brag,
How she broke sword and fetter:
Fling out again the old striped flag!
She'll do yet more and better.

In peace her sails fleck all the seas,
Her mills shake every river;
And where are scenes so fair as these
God and her true hands give her?
Her claim in war who seek to rob;
All others come in later:
Hers first it is to front the mob,
The tyrant, and the traitor.

God bless, God bless the glorious State!
Let her have way to battle!
She'll go where batteries crash with fate,
Or where thick rifles rattle.
Give her the Right, and let her try;
And then who can may press her:
She'll go straight on, or she will die.
God bless her, and God bless her!

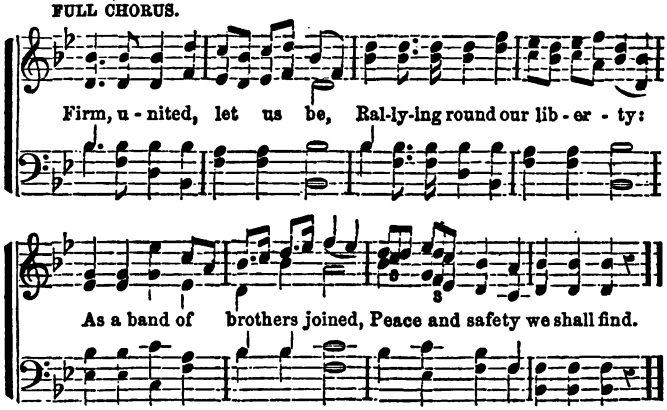
DUANESBURGH, May 7, 1861.

HAIL COLUMBIA.

SEMI-CHORUS. Maestoso. Arr. by A. Cull.

1. Hail, Co-lum-bia, hap-py land! Hail, ye heroes, heav'n-born band,
2. Immortal patriots, rise once more, Defend your rights, defend your shore!
Who fought and bled in freedom's cause, Who fought and bled in freedom's cause,
Let no rude foe with im-pious hand, Let no rude foe with impious hand,
And when the storm of war was gone, Enjoyed the peace your valor won, Let
Invade the shrine where sacred lies, Of toil and blood the well-earn'd prize, While
In-de-pend-ence be our boast. Ev-er mind-ful what it cost,
offering peace sin-cere and just, In Heav'n we place a manly trust,
Ev-er grate-ful for the prize, Let its al-tar reach the skies.
That truth and justice will pre-vail, And every scheme of bondage fail.

FULL CHORUS.



3 Sound, sound the trump of Fame;
Let WASHINGTON'S great name
‖: Ring thro' the world with loud applause‖
Let every clime to freedom dear
Listen with a joyful ear.
With equal skill, with godlike power,
He governs in the fearful hour
Of horrid war, or guides with ease
The happier times of honest peace.
Firm, united, &c.

4 Behold the chief who now commands,
Once more to serve his country stands,
‖: The rock on which the storm will beat.:‖
But armed in virtue firm and true,
His hopes are fixed on Heaven and you.
When hope was sinking in dismay,
When gloom obscured Columbia's day,
His steady mind, from changes free,
Resolved on death or LIBERTY.
Firm, united, &c.

Liberty and Union.

BY MRS. J. H. HANAFORD.

1 Hail the Union! let it stand,
Pride of patriots o'er our land;
And let not treason sever now
The sacred bands our fathers joined,
When all the States like tendrils twined
Around the banner of the free,
Shouting "Union!" "Liberty!"
Side by side, like brothers, found
Battling for the hallowed ground.

CHORUS.

Still let "Union!" be our cry;
"Union!" let each State reply—
Liberty and Union twined,
Will be joy and strength combined.

2 From the North, where icy chains
Bind the streams while Winter reigns,
Where patriot blood was freely shed,
Oh! let the fervent prayer ascend,
That Liberty and Union blend
O'er all the land our fathers won,
When Concord plains and Lexington
Rang with shouts of victory,
Prophet-anthems of the free.
Still let "Union!" &c.

3 Where e'en winter airs are balm,
Thro' the South, where waves the palm,
From whence came hearts to freedom true,
To battle for that liberty
So dear to souls by God made free—
Whence came th' immortal Washington,
Wearing the crown his valor won—
Let the Union shout resound,
Drowning treason's discord sound.
Still let "Union!" &c

1. O.... say, can you see by the dawn's early light, What so
Whose broad stripes and bright stars thro' the perilous fight, O'er the
proudly we hailed at the twilight's last gleaming;
ramparts we watched were so gallant - ly streaming;
And the
rocket's red glare, the bombs bursting in air, Gave proof thro' the night that our
flag was still there. Oh say, does that star-spangled banner yet
Rit.
wave, O'er the land of the free, and the home of the brave.
FULL CHORUS.
1st Tenor.
1. O say, does the star-spangled banner yet wave,
2d Tenor.
1st Bass.
2. 'Tis the star-spangled banner, O long may it wave,
2d Bass.

2 On the shore dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses;
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines in the stream.
'Tis the star-spangled banner; O, long may it wave
O'er the land of the free and the home of the brave.

3 And where is that band, who so vauntingly swore,
That the havoc of war and the battle's confusion,
A home and a country should leave us no more—
Their blood has washed out their foul footstep's pollution.
No refuge can save the hireling and slave,
From the terror of flight, or the gloom of the grave;
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

4 O thus be it ever, when freemen shall stand
Between their loved home and the war's desolation;
Blest with victory and peace, may the heaven-rescued land
Praise the power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto—"In GOD is our trust—"
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

ADDITIONAL VERSE, BY OLIVER WENDELL HOLMES.

When our land is illumined with Liberty's smile,
If a foe from within strike a blow at her glory,
Down, down with the traitor that dares to defile
The flag of her stars and the page of her glory!
By the millions unchained who our birthright have gained,
We will keep her bright blazon forever unstained!
And the Star-Spangled Banner in triumph shall wave
While the land of the free is the home of the brave.

1. Soldiers of the cross, arise! Lo! your Leader from the skies,
Waves before you glory's prize, The prize of vic - to - ry!
Seize your armor, gird it on! Now the battle will be won!
See! the strife will soon be done; Then struggle manful - ly.

Soldiers of the Cross, arise!

(Continued from opposite page.)

Fear not, onward, noble band,
Marching through a hostile land:
Guided by a mighty hand,
Ye shall win the day.
Faithful to your banner be,
Ever fighting manfully:
Laurels shall be won by thee,
Fading not away.

The Union.

BY THE LATE REV. SAMUEL GILMAN, D.D., OF CHARLESTON, S.C.

WHO would sever Freedom's shrine?
Who would draw the hateful line?
Though by birth one spot be mine,
Dear is all the rest.

Dear to me the South's fair land;
Dear the Central mountain-land;
Dear New-England's rocky strand;
Dear the prairied West.

By our altars, pure and free;
By our laws' deep-rooted tree;
By the Past's dread memory;
By our Washington;

By our common kindred tongue,
By our hopes, — bright, buoyant, young;
By the tie of country strong, —
We will still be one!

Fathers! — have ye bled in vain?
Ages! — must ye droop again?
Maker! — shall we rashly stain
Blessings sent by thee?

No! Receive our solemn vow,
While before thy throne we bow,
Ever to maintain, as now,
"Union, Liberty!"

Thy Country calls thee.

ROUSE ye at your country's call!
Patriots, rouse ye one and all!
Will you see your country fall
Into anarchy?
See! our Spangled Banner waves
High above our fathers' graves:
Will their sons be coward slaves,
Unworthy to be free?

See Rebellion lift its head
Where the patriot's blood was shed;
Where repose the illustrious dead, —
The sires of Liberty!
Freemen! will ye cringe and cower
Now in this decisive hour?
Will ye fear Rebellion's power?
Will ye bow the knee?

"No!" I hear it thundered forth
From the true and loyal North.
Duty calls each man of worth
To uphold our laws.
Up! and arm you for the fight;
Battle for your country's right;
Put the traitor foe to flight:
God will speed his cause.

Wives and mothers, do your part;
Let no gathering tear-drop start:
Though it rend the bursting heart,
Speed them on their way.
Friends of Freedom, swell the song;
Be your chorus loud and long;
Make the Union army strong,
And on to victory.

They are Slaves who fear to Speak.

MEN! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Unworthy to be freed?

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
Right with two or three.

HAYDN.

Tho' troubles assail, and dangers affright, Tho' friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide, The promise assures us, the Lord will provide.

The Lord will provide.

2 The birds, without barn or storehouse are fed;
From them let us learn to trust for our bread:
His saints what is fitting shall ne'er be denied,
So long as 'tis written,—The Lord will provide.

3 No strength of our own, nor goodness we claim:
Our trust is all thrown on Jesus's Name;
In this our strong tower for safety we hide;
The Lord is our power,—The Lord will provide.

4 When life sinks apace, and death is in view,
The word of his grace shall comfort us through;
Not fearing or doubting, with Christ on our side,
We hope to die shouting—The Lord will provide.

Thanksgiving and Praise.

BY PARK.

My soul, praise the Lord, speak good of his name,
His mercies record, his bounties proclaim:
To God, their Creator, let all creatures raise
The song of thanksgiving, the chorus of praise.

Though, hid from man's sight, God sits on his throne,
Yet here by his works their Author is known:
The world shines, a mirror, its Maker to show;
And heaven views its image reflected below.

Thanksgiving and Praise.

(Continued from opposite page.)

By knowledge supreme, by wisdom divine,
God governs this earth with gracious design:
O'er beast, bird, and insect his providence reigns;
Whose will first created, whose love still sustains.

And man, his last work, with reason endued;
Who, falling through sin, by grace is renewed,—
To God, his Creator, let man ever raise
The song of thanksgiving, the chorus of praise.

God Glorious.

BY GRANT.

Oh! worship the King all-glorious above,
And gratefully sing his wonderful love,—
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.

Oh! tell of his might, and sing of his grace;
Whose robe is the light; whose canopy, space:
His chariots of wrath the deep thunder-clouds form,
And dark is his path on the wings of the storm.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

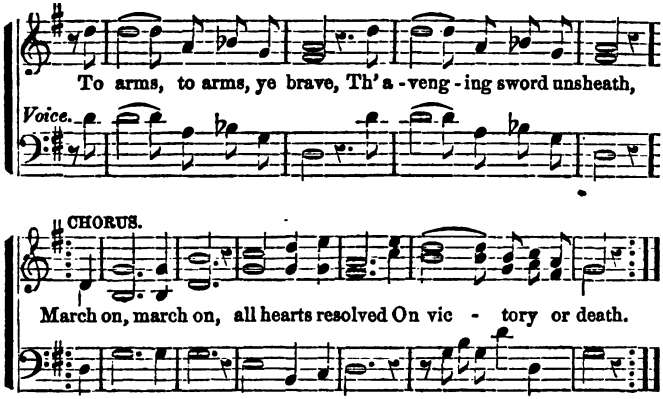
Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail:
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Preserver, and Friend!

Father Almighty, how faithful thy love!
While angels delight to hymn thee above,
The humbler creation, though feeble their lays,
With true adoration shall lisp to thy praise.

MARSEILLES HYMN.

ROUGET DE LISLE, 1789.

1. Ye sons of Freedom, wake to glory, Hark! hark! what myriads bid you
Instrument.
rise; Your children, wives, and grand-sires hoary, Behold their
tears, and hear their cries! Behold their tears, and hear their cries, Shall hateful
tyrants mischief breeding, With hireling host, a ruffian band, Af-
fright and desolate the land, While peace and liberty lie bleeding;


To arms, to arms, ye brave, Th' a - veng - ing sword unsheath,
Voice.
CHORUS.
March on, march on, all hearts resolved On vic - tory or death.

2 Now, now the dangerous storm is rolling,
Which treacherous men confederate raise;
The dogs of war, let loose, are howling,
And lo! our fields and cities blaze;
And shall we basely view the ruin,
While lawless force with guilty stride,
Spreads desolation far and wide,
With crimes and blood its hands embruing.
To arms! &c.

3 With luxury and pride surrounded,
The vile, insatiate despots dare,
(Their thirst of power and gold unbounded,)
To mete and vend the light and air.
Like beasts of burden would they load us,
Like gods would bid their slaves adore,
But man is man, and who is more!
Then shall they longer lash and goad us?
To arms! &c.

4 O, Liberty! can man resign thee,
Once having felt thy generous flame?
Can dungeons, bolts or bars confine thee?
Or whips thy noble spirit tame?
Too long the world has wept, bewailing
That falsehood's dagger tyrants wield,
But freedom is our sword and shield,
And all their arts are unavailing.
To arms! &c.

GOD SPEED THE RIGHT.

Poetry by W. B. HICKSON. Music, German.

mp
1. Now to heaven our prayer ascend - ing, God speed the right;
2. Be that prayer a - gain re - peat - ed, God speed the right;
In a no - ble cause con - tending, God speed the right.
Ne'er des - pair-ing, though de - feat - ed, God speed the right.
mf
Be our zeal in heaven re - cord - ed, With success on
Like the great and good in sto - ry, If we fail, we
f
p
earth re - ward-ed, God speed the right, God speed the right.
fail with glo - ry; God speed the right, God speed the right.

3

Patient, firm, and persevering,
God speed the right;
Ne'er th' event nor danger fearing,
God speed the right.
Pains, nor toils, nor trials heeding,
And in heaven's good time
succeeding,
God speed the right.

4

Still our onward course pursuing,
God speed the right;
Every foe at length subduing;
God speed the right.
Truth our cause, whate'er delay it,
There's no power on earth can stay it,
God speed the right.

SELECTIONS FROM THE SCRIPTURES.

I.—*The Good are Blessed: not so are the Wicked.*

Psalm i.

1 Blessed is the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord;
And in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season:
His leaf also shall not wither;
And whatsoever he doeth shall prosper.

4 The ungodly are not so,
But are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous;
But the way of the ungodly shall perish.

Psalm xxxiv. 12–22.

12 What man is he that desireth life, and loveth many days,
That he may see good?

13 Keep thy tongue from evil,
And thy lips from speaking guile.

14 Depart from evil, and do good;
Seek peace, and pursue it.

15 The eyes of the Lord are upon the righteous,
And his ears are open unto their cry.

16 The face of the Lord is against them that do evil,
To cut off the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth,
And delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a broken heart,
And saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous;
But the Lord delivereth him out of them all.

20 He keepeth all his bones:
Not one of them is broken.

21 Evil shall slay the wicked;
And they that hate the righteous shall be desolate.

22 The Lord redeemeth the soul of his servants;
And none of them that trust in him shall be desolate.

MATT. v. 3–12.

3 BLESSED are the poor in spirit; for theirs is the kingdom of
4 Heaven. Blessed are they that mourn; for they shall be com-
5 forted. Blessed are the meek; for they shall inherit the earth.
6 Blessed are they which do hunger and thirst after righteous-
7 ness; for they shall be filled. Blessed are the merciful; for
8 they shall obtain mercy. Blessed are the pure in heart;
9 for they shall see God. Blessed are the peace-makers; for
10 they shall be called the children of God. Blessed are they
which are persecuted for righteousness' sake; for theirs is the
11 kingdom of heaven. Blessed are ye when men shall revile
you and persecute you, and shall say all manner of evil against
12 you falsely, for my sake. Rejoice, and be exceeding glad; for
great is your reward in heaven: for so persecuted they the
prophets which were before you.

II. — *Those who turn from Holiness are condemned.*

EZEK. xviii. 24.

24 BUT when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, — in them shall he die.

MATT. v. 13.

13 YE are the salt of the earth; but, if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

The Insincere, though praised of Men, are not accepted of God.

MATT. vi. 1–18.

1 TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which
2 is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men.
3 Verily, I say unto you, They have their reward. But, when thou doest alms, let not thy left hand know what thy right
4 hand doeth; that thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.
5 And, when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.
6 Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret: and thy
7 Father, which seeth in secret, shall reward thee openly. But, when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.
8 Be not ye, therefore, like unto them; for your Father knoweth
9 what things ye have need of before ye ask him. After this manner, therefore, pray ye: Our Father which art in heaven,
10 Hallowed be thy name. Thy kingdom come. Thy will be
11 done in earth as it is in heaven. Give us this day our daily
12 bread. And forgive us our debts as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for
14 ever. Amen. For, if ye forgive men their trespasses, your
15 heavenly Father will also forgive you; but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have
17 their reward. But thou, when thou fastest, anoint thine head,
18 and wash thy face, that thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

MATT. vii. 15–23.

15 BEWARE of false prophets, which come to you in sheep's cloth-
16 ing; but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs
17 of thistles? Even so every good tree bringeth forth good fruit;
18 but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth
19 good fruit. Every tree that bringeth not forth good fruit is
20 hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my
22 Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many
23 wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

III. — *Those who turn from Wickedness are pardoned.*

EZEK. xviii. 21–23, 28, 31, 32.

21 BUT if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful
22 and right, he shall surely live: he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he
23 shall live. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?

28 Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live: he shall not die.

31 Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit;
32 for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore, turn yourselves, and live ye.

LUKE XV. 1–32.

1 THEN drew near unto him all the publicans and sinners for to
2 hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 4 And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that
5 which is lost, until he find it? And, when he hath found it, he
6 layeth it on his shoulders, rejoicing. And, when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which
7 was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.
8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and
9 seek diligently till she find it? And, when she hath found it, she calleth her friends and her neighbors together, saying,
10 Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.
11 12 And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me: and he divided unto them his liv-
13 ing. And, not many days after, the younger son gathered all together, and took his journey into a far country, and there
14 wasted his substance with riotous living. And, when he had spent all, there arose a mighty famine in that land; and he

began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And, when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry. Now, his elder son was in the field; and, as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

IV. — *Love God supremely.*

MATT. vi. 24.

24 NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and depise the other. Ye cannot serve God and Mammon.

MATT. xxii. 34–38.

34 BUT, when the Pharisees had heard that he had put the Sad-
35 ducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him,
36 and saying, Master, which is the great commandment in the
37 law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.

LUKE xiv. 25–33.

25 AND there went great multitudes with him; and he turned,
26 and said unto them, If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my dis-
27 ciple. And whosoever doth not bear his cross, and come after
28 me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost,
29 whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that
30 behold it begin to mock him, saying, This man began to build,
31 and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh
32 against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth
33 conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

V. — *If we love God, we shall love Man.*

1 JOHN iii. 10–18.

10 IN this the children of God are manifest, and the children of
the Devil: whosoever doeth not righteousness is not of God,
11 neither he that loveth not his brother. For this is the message
that ye heard from the beginning: That we should love one an-
12 other. Not as Cain, who was of that Wicked One, and slew his
brother. And wherefore slew he him? Because his own works
13 were evil, and his brother's righteous. Marvel not, my bre-
14 thren, if the world hate you. We know that we have passed
from death unto life, because we love the brethren. He that
15 loveth not his brother, abideth in death. Whosoever hateth
his brother is a murderer; and ye know that no murderer
16 hath eternal life abiding in him. Hereby perceive we the love
of God, because he laid down his life for us; and we ought to
17 lay down our lives for the brethren. But whoso hath this
world's good, and seeth his brother have need, and shutteth
up his bowels of compassion from him, how dwelleth the love
18 of God in him? My little children, let us not love in word,
neither in tongue, but in deed and in truth.

1 JOHN iv. 20, 21.

20 IF a man say, I love God, and hateth his brother, he is a
liar; for he that loveth not his brother whom he hath seen,
21 how can he love God whom he hath not seen? And this com-
mandment have we from him: That he who loveth God, love
his brother also.

LUKE x. 25–37.

25 AND, behold, a certain lawyer stood up, and tempted him, say-
26 ing, Master, what shall I do to inherit eternal life? He said
unto him, What is written in the law? — how readest thou?
27 And he, answering, said, Thou shalt love the Lord thy God
with all thy heart, and with all thy soul, and with all thy
strength, and with all thy mind; and thy neighbor as thyself.
28 And he said unto him, Thou hast answered right: this do, and

29 thou shalt live. But he, willing to justify himself, said unto
30 Jesus, And who is my neighbor? And Jesus, answering, said,
A certain man went down from Jerusalem to Jericho, and fell
among thieves, which stripped him of his raiment, and wound-
31 ed him, and departed, leaving him half dead. And by chance
there came down a certain priest that way; and, when he saw
32 him, he passed by on the other side. And likewise a Levite,
when he was at the place, came and looked on him, and
33 passed by on the other side. But a certain Samaritan, as
he journeyed, came where he was; and, when he saw him,
34 he had compassion on him, and went to him, and bound
up his wounds, pouring in oil and wine, and set him on his
own beast, and brought him to an inn, and took care of him.
35 And on the morrow, when he departed, he took out two pence,
and gave them to the host, and said unto him, Take care of
him; and, whatsoever thou spendest more, when I come again
36 I will repay thee. Which now of these three, thinkest thou,
37 was neighbor unto him that fell among the thieves? And he
said, He that showed mercy on him. Then said Jesus unto
him, Go, and do thou likewise.

VI. — *Avoid Evil Companions.*

PROV. iv. 14–19.

14 ENTER not into the path of the wicked,
And go not in the way of evil men.

15 Avoid it, pass not by it;
Turn from it, and pass away.

16 For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness,
And drink the wine of violence.

18 But the path of the just is as the shining light,
That shineth more and more unto the perfect day.

19 The way of the wicked is as darkness:
They know not at what they stumble.

PROV. vi. 16–19.

16 THESE six things doth the Lord hate;
Yea, seven are an abomination unto him:
17 A proud look, a lying tongue,
And hands that shed innocent blood;
18 An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief,
19 A false witness that speaketh lies,
And him that soweth discord among brethren.

2 COR. vi. 14–18.

14 BE ye not unequally yoked together with unbelievers: for
what fellowship hath righteousness with unrighteousness?
15 and what communion hath light with darkness? And what
concord hath Christ with Belial? or what part hath he that
16 believeth with an infidel? And what agreement hath the
temple of God with idols? for ye are the temple of the living
God: as God hath said, I will dwell in them, and walk in
them; and I will be their God, and they shall be my people.
17 Wherefore, come ye out from among them, and be ye separate,
saith the Lord, and touch not the unclean thing; and I will
18 receive you, and will be a Father unto you, and ye shall be
my sons and daughters, saith the Lord Almighty.

VII. — *Reverence, Purity, and Temperance.*

Reverence. — EXOD. xx. 7.

7 THOU shalt not take the name of the Lord thy God in vain;
for the Lord will not hold him guiltless that taketh his name
in vain.

MATT. v. 33–37.

33 AGAIN: ye have heard that it hath been said by them of old
time, Thou shalt not forswear thyself, but shalt perform unto
34 the Lord thine oaths. But I say unto you, Swear not at all;

35 neither by heaven, for it is God's throne; nor by the earth, for
it is his footstool; neither by Jerusalem, for it is the city of
36 the great King. Neither shalt thou swear by thy head; be-
37 cause thou canst not make one hair white or black. But let
your communication be Yea, yea; Nay, nay: for whatsoever is
more than these cometh of evil.

Purity. — EXOD. xx. 14.

14 THOU shalt not commit adultery.

MATT. v. 27–30.

27 YE have heard that it was said by them of old time, Thou shalt
28 not commit adultery; but I say unto you, that whosoever
looketh on a woman to lust after her hath committed adultery
29 with her already in his heart. And, if thy right eye offend
thee, pluck it out, and cast it from thee; for it is profitable
for thee that one of thy members should perish, and not that
30 thy whole body should be cast into hell. And, if thy right
hand offend thee, cut it off, and cast it from thee; for it is
profitable for thee that one of thy members should perish, and
not that thy whole body should be cast into hell.

Temperance. — PROV. xxiii. 20, 21, 29–32.

20 BE not among wine-bibbers;
Among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty,
And drowsiness shall clothe a man with rags.

29 Who hath woe? who hath sorrow?
Who hath contentions? who hath babbling?
Who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine;
They that go to seek mixed wine.

31 Look not thou upon the wine when it is red,
When it giveth his color in the cup,
When it moveth itself aright.

32 At the last it biteth like a serpent,
And stingeth like an adder.

VIII. — *Be True to the Government.*

ROM. xiii. 1–8.

1 LET every soul be subject unto the higher powers. For there
is no power but of God: the powers that be are ordained of
2 God. Whosoever therefore resisteth the power, resisteth the
ordinance of God; and they that resist shall receive to them-
3 selves damnation. For rulers are not a terror to good works,
but to the evil. Wilt thou, then, not be afraid of the power?
Do that which is good, and thou shalt have praise of the same;
4 for he is the minister of God to thee for good. But, if thou
do that which is evil, be afraid; for he beareth not the sword
in vain: for he is the minister of God, a revenger to execute
5 wrath upon him that doeth evil. Wherefore ye must needs be
6 subject, not only for wrath, but also for conscience' sake. For,
for this cause pay ye tribute also; for they are God's ministers,
7 attending continually upon this very thing. Render therefore
to all their dues; tribute to whom tribute is due, custom to
8 whom custom, fear to whom fear, honor to whom honor. Owe
no man any thing, but to love one another; for he that loveth
another hath fulfilled the law.

IX. — *God careth for you.*

PSALM xxiii.

1 THE Lord is my shepherd:
I shall not want.

2 He maketh me to lie down in green pastures;
He leadeth me beside the still waters.

3 He restoreth my soul;
He leadeth me in the paths of righteousness, for his name's
sake.

4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil:
For thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life,
And I will dwell in the house of the Lord for ever.

PSALM xci.

1 HE that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge and my fortress:
My God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.

4 He shall cover thee with his feathers,
And under his wings shalt thou trust:
His truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.

8 Only with thine eyes shalt thou behold
And see the reward of the wicked.

9 Because thou hast made the Lord, which is my refuge,
Even the Most High, thy habitation,

10 There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee,
To keep thee in all thy ways:

12 They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him:
I will be with him in trouble;
I will deliver him and honor him.
16 With long life will I satisfy him,
And show him my salvation.

MATT. vi. 25–34.

25 THEREFORE I say unto you, Take no thought for your life,
what ye shall eat, or what ye shall drink; nor yet for your
body, what ye shall put on. Is not the life more than meat,
26 and the body than raiment? Behold the fowls of the air: for
they sow not, neither do they reap, nor gather into barns; yet
your heavenly Father feedeth them. Are ye not much better
27 than they? Which of you, by taking thought, can add one
28 cubit unto his stature? And why take ye thought for raiment?
Consider the lilies of the field how they grow; they toil not,
29 neither do they spin: and yet I say unto you, that even Solo-
mon in all his glory was not arrayed like one of these.
30 Wherefore, if God so clothe the grass of the field, which to-
day is, and to-morrow is cast into the oven, shall he not much
31 more clothe you, O ye of little faith? Therefore take no
thought, saying, What shall we eat? or, What shall we drink?
32 or, Wherewithal shall we be clothed? (for after all these things
do the Gentiles seek:) for your heavenly Father knoweth that
33 ye have need of all these things. But seek ye first the kingdom
of God and his righteousness, and all these things shall be
34 added unto you. Take, therefore, no thought for the morrow;
for the morrow shall take thought for the things of itself.
Sufficient unto the day is the evil thereof.

MATT. x. 28–31.

28 AND fear not them which kill the body, but are not able to kill
the soul; but rather fear Him which is able to destroy both
29 soul and body in hell. Are not two sparrows sold for a far-
thing? and one of them shall not fall on the ground without
30 your Father. But the very hairs of your head are all num-
31 bered. Fear ye not, therefore: ye are of more value than
many sparrows.

X. — *Our Final Home.*

JOHN xiv. 1–3.

1 LET not your heart be troubled: ye believe in God; believe
2 also in me. In my Father's house are many mansions: if it
were not so, I would have told you. I go to prepare a place
3 for you. And, if I go and prepare a place for you, I will come
again, and receive you unto myself; that where I am, there ye
may be also.

REV. vii. 9–17.

9 AFTER this I beheld, and lo a great multitude, which no man
could number, of all nations and kindreds and people and
tongues, stood before the throne and before the Lamb, clothed
10 with white robes, and palms in their hands; and cried with a
loud voice, saying, Salvation to our God which sitteth upon the
11 throne, and unto the Lamb. And all the angels stood round
about the throne, and about the elders and the four beasts, and
12 fell before the throne on their faces, and worshipped God, say-
ing, Amen: Blessing and glory and wisdom and thanksgiving
and honor and power and might be unto our God for ever and
13 ever. Amen. And one of the elders answered, saying unto
me, What are these which are arrayed in white robes? and
14 whence came they? And I said unto him, Sir, thou knowest.
And he said to me, These are they which came out of great
tribulation, and have washed their robes, and made them white
15 in the blood of the Lamb. Therefore are they before the
throne of God, and serve him day and night in his temple;
and he that sitteth on the throne shall dwell among them.
16 They shall hunger no more, neither thirst any more; neither
17 shall the sun light on them, nor any heat. For the Lamb
which is in the midst of the throne shall feed them, and shall
lead them unto living fountains of waters; and God shall wipe
away all tears from their eyes.

XI. — *An Apostolic Exhortation.*

ROM. xii.

1 I BESEECH you therefore, brethren, by the mercies of God,
that ye present your bodies a living sacrifice, holy, acceptable
2 unto God, which is your reasonable service. And be not con-
formed to this world; but be ye transformed by the renewing
of your mind, that ye may prove what is that good, and ac-
3 ceptable, and perfect will of God. For I say, through the
grace given unto me, to every man that is among you, not to
think of himself more highly than he ought to think; but
to think soberly, according as God hath dealt to every man
4 the measure of faith. For as we have many members in one
5 body, and all members have not the same office; so we, being
many, are one body in Christ, and every one members one of
6 another. Having, then, gifts differing according to the grace
that is given to us, whether prophecy, let us prophesy accord-
7 ing to the proportion of faith; or ministry, let us wait on our
8 ministering; or he that teacheth, on teaching; or he that ex-
horteth, on exhortation; he that giveth, let him do it with
simplicity; he that ruleth, with diligence; he that showeth
9 mercy, with cheerfulness. Let love be without dissimulation.
10 Abhor that which is evil; cleave to that which is good. Be
kindly affectioned one to another with brotherly love; in
11 honor preferring one another; not slothful in business; fer-
12 vent in spirit; serving the Lord; rejoicing in hope; patient
13 in tribulation; continuing instant in prayer; distributing to
14 the necessity of saints; given to hospitality. Bless them
15 which persecute you; bless, and curse not. Rejoice with
16 them that do rejoice, and weep with them that weep. Be of
the same mind one toward another. Mind not high things;
but condescend to men of low estate. Be not wise in your
17 own conceits. Recompense to no man evil for evil. Provide
18 things honest in the sight of all men. If it be possible, as
19 much as lieth in you, live peaceably with all men. Dearly
beloved, avenge not yourselves, but rather give place unto
wrath: for it is written, Vengeance is mine; I will repay, saith

20 the Lord. Therefore, if thine enemy hunger, feed him; if he
thirst, give him drink: for in so doing thou shalt heap coals
21 of fire on his head. Be not overcome of evil, but overcome
evil with good.

1 THESS. v. 11–28.

11 WHEREFORE, comfort yourselves together, and edify one an-
12 other, even as also ye do. And we beseech you, brethren, to
know them which labor among you, and are over you in the
13 Lord, and admonish you; and to esteem them very highly in
love for their work's sake. And be at peace among your-
14 selves. Now, we exhort you, brethren, warn them that are
unruly, comfort the feeble-minded, support the weak, be pa-
15 tient toward all men. See that none render evil for evil unto
16 any man; but ever follow that which is good, both among
17 yourselves and to all men. Rejoice evermore. Pray with-
18 out ceasing. In every thing give thanks; for this is the will of
19 God in Christ Jesus concerning you. Quench not the spirit.
20 Despise not prophesyings. Prove all things: hold fast that
21 which is good. Abstain from all appearance of evil. And
22 the very God of peace sanctify you wholly; and I pray God
23 your whole spirit and soul and body be preserved blameless
24 unto the coming of our Lord Jesus Christ. Faithful is he that
25 calleth you, who also will do it. Brethren, pray for us. Greet
26 all the brethren with an holy kiss. I charge you by the Lord,
27 that this epistle be read unto all the holy brethren. The
28 grace of our Lord Jesus Christ be with you. Amen.

"EXCEPT a man be born again, he cannot see the kingdom of God."

"If any man have not the spirit of Christ, he is none of his."

"Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in heaven."

"My son, give me thine heart."

"He that loveth not, knoweth not God; for God is love. He that loveth is born of God."

"He that endureth to the end shall be saved."

THE HEALTH OF AN ARMY.

CITIZEN SOLDIERS, — An army without health is worthless. Strong and vigorous constitutions are needed by soldiers. If you would conquer your foes, you must first conquer in yourselves all excesses. If prize-fighters are willing to deny themselves of all excesses in food and drink, that they may be champions of the ring, how much more should you, that you may be the *champions of Liberty!* We ask you, therefore, to observe these —

DIRECTIONS FOR PRESERVATION OF HEALTH.

Soldiers should recollect, that in a campaign, where one dies in battle, from three to five die of disease. You should, therefore, be on your guard more against this than the enemy; and you can do much for yourselves which nobody can do for you.

1. *Avoid especially all use of ardent spirits.* If you will take them, take them rather *after* fatigue than before. But tea and coffee are much better. Those who use ardent spirits are always the first to be sick, and the most likely to die; and their wounds most readily inflame and mortify.

2. Avoid drinking freely of very cold water, especially when hot or fatigued, or directly after meals. Water quenches thirst better when not very cold, and sipped in moderate quantities slowly, though less agreeable. At meals, tea, coffee, and chocolate are best. Between meals, the less the better. The safest, in hot weather, is molasses and water with ginger or small beer.

3. Avoid all excesses and irregularities in eating and drinking. Eat sparingly of salt and smoked meats, and make it up by more vegetables, as squash, potatoes, pease, rice, hominy, Indian meal, &c., when you can get them. Eat little between, when you have plenty at meals. *Beware of unripe fruit.*

4. *Wear flannel all over in all weathers.* Have it washed often, when you can; when not, have it hung up in the sun. Take every opportunity to do the same by all your clothing; and keep every thing about your person dry, especially when it is cold. Protect the eyes and face from the glare of the sun and from rain. Wear a substantial but not heavy coat, when off duty.

5. Do not sit, and especially do not sleep, upon the ground, even in hot weather. Spread your blanket upon hay, straw, shavings, brushwood, or any thing of the kind. If you sleep in the day, have some extra covering over you. Under all circumstances, rather than lie down on the bare ground, lie in the hollow of two logs placed together, or across several smaller pieces of wood laid side by side; or sit in your hat, leaning against a tree.

6. Sleep as much as you can, and whenever you can. It is better to sleep too warm than too cold.

7. *Recollect that cold and dampness are great breeders of disease.* Have a fire to sit around, whenever you can, especially in the evening and after rain; and take care to dry every thing in and about your persons and tents.

8. Take every opportunity of washing the whole body with soap and water. Rub well afterwards. If you bathe, remain in the water but a little while.

9. If disease begins to prevail, wear a wide bandage of flannel around the bowels.

10. Wear shoes with very thick soles, and keep them dry. When on the march, rubbing the feet, after washing, with oil, fat, or tallow, protects against footsores.

11. If, from any wound, the blood spirts out in jets, instead of a steady stream, you will die in a few minutes, unless it is remedied; because an artery has been divided, and that takes the blood direct from the fountain of life. To stop this instantly, tie a handkerchief or other cloth very loosely ABOVE the wound; put a stick, bayonet, or ramrod, *between* the skin and the handkerchief, and twist it around until the bleeding ceases, and keep it thus until the surgeon arrives.

12. If the blood flows in a slow, regular stream, a vein has been pierced, and the handkerchief must be on the other side of the wound; that is, BELOW.

13. Sponge, pressed into a wound with some little force, is one of the best means to stop bleeding. Use fine dust, if nothing else is at hand. A rag wet in *cold* water is the *best* dressing for gunshot or sabre wounds.

14. Put a pocket-handkerchief in every pocket: they will be found useful in many ways, particularly for temporary bandages.

INJUSTICE OF THIS REBELLION, AND THE SPIRIT IN WHICH IT SHOULD BE PUT DOWN.

CITIZEN SOLDIERS, — We would have you impressed with the magnitude of the cause which is committed by your countrymen to your hands. It is the most glorious that can be intrusted to human keeping. It is not a bully's contest for mastery: it is a patriot's defence of his freedom, his home, his country. Your obligations to nobly act in rescuing your country from the grasp of traitors are great: you cannot estimate them too highly. Be men, — high-minded, noble men, — worthy vindicators of a glorious cause. That you may fully appreciate the great work before you, and the spirit in which it should be done, we make some selections from the speeches and addresses of your fellow-citizens: —

What cause, what excuse, do disunionists give us for breaking up the best Government on which the sun of heaven ever shed its rays? I appeal to these assembled thousands, that, so far as the constitutional rights of the Southern States — I will say, the constitutional rights of slaveholders — are concerned, nothing has been done and nothing omitted of which they can complain.

There has never been a time, from the day that Washington was inaugurated first President of these United States, when the rights of the Southern States stood firmer under the laws of the land

than they do now; there never was a time when they had not as good a cause for disunion as they have to-day.

We cannot close our eyes to the sad and solemn fact, that war does exist. The Government must be maintained, its enemies overthrown; and the more stupendous our preparations, the less the bloodshed, and the shorter the struggle. But we must remember certain restraints on our action, even in time of war. We are a Christian people, and the war must be prosecuted in a manner recognized by Christian nations.

The Constitution and its guaranties are our birthright; and I am ready to enforce that inalienable right to the last extent. We cannot recognize secession. Recognize it once, and you have not only dissolved Government, but you have destroyed social order, upturned the foundations of society. You have inaugurated anarchy in its worst form, and will shortly experience all the horrors of the French Revolution. The shortest way now to peace consists in the most stupendous and unanimous preparations for war. — *Stephen A. Douglas.*

Peace is the very last thing which secession, if recognized, will give us. It will give us nothing but a hollow truce, — time to prepare the means of new outrages. It is, in its very nature, a perpetual cause of hostility; an eternal, never-cancelled letter of marque and reprisal; an everlasting proclamation of border war. The South has levied an unprovoked war against the Government of the United States, the mildest and most beneficent in the world; and has made it the duty of every good citizen to rally to its support.

If the sacrifice of all I have could have averted the present disastrous struggle, I could have made it willingly, joyfully. But, I pray you, believe me, that I speak not only my own conviction, but that of the entire North, when I say, that we feel that the conflict has been forced upon us, to gratify the aspirations of ambitious men; that it is our duty to ourselves, to our children, and to the whole people, to sustain the Government. — *Edward Everett.*

Our cause is just. All efforts at conciliation have been set at nought; and we have been driven to the solemn alternative, either to abandon our Government itself, and let the precious heritage of our fathers, the hope of ourselves and our children, the last hope of struggling humanity the world over, be trampled in the dust, or resort to the sword to maintain our free institutions and our dear country. Let us, then, stand heart to heart, and shoulder to shoulder, through the contest; calm, just, free from violence and cruelty, but as firm as our broad mountains, and as united as our mighty rivers when they blend in the deep. And God grant that a new patriotism and a land embracing union of all brave and free souls be the right arm which, under God, shall lead to ultimate victory, justice, freedom, order, and peace! — *Rev. A. B. Muzzey.*

It is no longer a question of Southern rights, which have never been violated; nor of security of Southern institutions, which we know perfectly well have never been interfered with by the General Government: but it is purely, with us, a question of national existence. In meeting this terrible issue which rebellion has made up with the loyal men of the country, we stand upon ground infinitely above all party lines and party platforms, — ground as sublime as that on which our fathers stood when they fought the battles of the Revolution.

Our institutions are well worth all the sacrifices which we may or can possibly make for their preservation. All that we are, and all that we have, is the fruit of these institutions; and all that we may now generously devote to their safety, in this hour of their extreme peril, if we are successful, they will give back to us and to our children's children, increased a hundred, nay, a thousand fold.

From this pressing peril, no valiant resolves, no brilliant declamation, no fervid prophesyings, can possibly deliver us. Nothing but the sword, wielded by skilful and heroic hands, can now save this country from the last catastrophe that can befall a free people. The enemy has been tested; and we can no longer underrate either his power, or his recklessness in battle.

When you meet in battle array those atrocious conspirators, who at the head of armies, and through woes unutterable, are seeking the ruin of our common country, remember that, since the sword flamed over the portals of Paradise until now, it has been drawn in no holier cause than that in which you are engaged. Remember, too, the millions whose hearts are breaking under the anguish of this terrible crime, and then strike boldly, — strike in the power of truth and duty, well assured that your blows will fall upon ingrates and traitors and parricides, whose lust for power would make this bright land one vast Golgotha, rather than be balked of their guilty aims; and may the God of your fathers give you the victory! — *Hon. Joseph Holt, Kentucky.*

But if, unhappily, we should be involved in war, in civil war, between the two parts of this Confederacy, in which the effort upon the one side should be to restrain the introduction of slavery into the new Territories, and upon the other side to force its introduction there, what a spectacle should we present to the astonishment of mankind, in an effort, not to propagate rights, but (I must say it, though I trust it will be understood to be said with no design to excite feeling) a war to propagate *wrongs*, in the Territories thus acquired! It would be a war in which we should have no sympathies, no good wishes; in which all mankind would be against us; in which our own history itself would be against us: for, from the commencement of the Revolution down to the present time, we have constantly reproached our British ancestors for the introduction of slavery into this country. — *Henry Clay.*

Not in the spirit of hatred or revenge, not for conquest or plunder or martial glory, but for national existence, for liberty and law, for the soil that bore them, for inherited trusts, — the ancestral charge, and the children's future, — have our peace-nurtured and peace-loving citizens risen as one man, forgetting the political distinctions that a short while since so sharply divided them; remembering only that they are Americans, "sons of renowned sires," on whom is laid the hope of the nations. It is for this that farmers and mechanics and clerks have let drop the spade and the hammer, the yard-stick and the pen, from their hands; have taken the unwonted musket on their shoulder; and are changed, at a moment's warning, from industrials into warriors. If ever it is lawful to confront a fellow-being with fatal intent, and to handle implements of death, that right exists now. — *Rev. Dr. Hedge.*

In battling for liberty, therefore, when it is assailed; in ransoming it when it has been betrayed; in rescuing it when political robbers and pirates have wrested it from your hands, — you are not contending for any secondary good, but for a primary one, — for the good under whose auspices alone all other goods can be rated at their par value. Never be beguiled, then, by any delusion that you may sacrifice or barter liberty for any other earthly advantage. — *Horace Mann.*

There is but one path for every true man to travel; and that is broad and plain. It will conduct us, not without trials and sufferings, to peace, and to the restoration of union. He who is not for his country is against her. *There is no neutral position to be occupied.* It is the duty of all zealously to support the Government in its efforts to bring this unhappy civil war to a speedy and satisfactory conclusion, by the restoration, in its integrity, of that great charter of freedom bequeathed to us by Washington and his compatriots. — *Lewis Cass.*

The alternative of submitting to the rebels' claims, or to the overthrow of the Government, is now presented. The issue is forced upon us, and must be met, not by cowardice, and humble subserviency to usurped authority, but by firmness corresponding with the magnitude of the interests at hazard, and in a spirit that shall vindicate the insulted majesty of a nation. The sceptre of authority must be upheld, and allegiance secured. It is no time to make concession to rebels, or parley with men in arms. — *Gov. Buckingham, Connecticut.*

For my part, I am utterly opposed to any compromise, or any treaty with men in rebellion, with arms in their hands, against this Government. Nothing but surrender at discretion, to receive such punishment as the Government may choose to deal out to these traitors, can satisfy the honest heart of this country now. — *Col. Blair, Missouri.*

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 9, 1861. — Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, J. F. Clarke, Brigham, Newell, Barrett, Stebbins, Hinckley, Winkley, Sawyer, Nichols, and Fox.

Rev. Dr. Stebbins, Chairman of the Committee on Western Correspondence, presented a letter from Rev. I. Codding, of Baraboo, Wis., asking a donation of the Association's publications for his parish-library, and also an assortment of doctrinal tracts for distribution. His application was granted.

The President read a letter received by him from Rev. Daniel Foster, asking an appropriation to aid in sustaining him as a preacher in Centralia, Kan.; and was requested to reply, that, although the Board sympathized fully with his efforts to establish a Liberal society, the present condition of the treasury would prevent their assisting him.

Geo. B. Emerson, Esq., Chairman of the Finance Committee, reported, — that, according to instructions, a circular had been prepared, and sent to all the societies in our denomination, requesting contributions to enable the Association to circulate books and tracts among the soldiers.

The Committee appointed at the last meeting to prepare a Hymn-book reported that they had made arrangements to have the October number of the "Monthly" an army number. They had obtained sixteen pages of music from the "Army Melodies;" nine pages more would be occupied by hymns; and the remaining twenty-three pages by selections from the Scriptures, and other appropriate matter. It was decided by the Board to have it stereotyped, and to publish for the first edition five thousand copies, in addition

to those required to supply regular subscribers. The Committee who had prepared it, to which the Secretary was added, were authorized to take charge of its distribution.

It was voted, that, at the next meeting of the Board, the special subjects for consideration should be the present financial condition of the Association, and the raising of funds.

INTELLIGENCE.

Rev. GEORGE F. CLARK has resigned the charge of the society in Norton, Mass., after a ministry of nine years, on account of ill health.

Rev. D. C. O'DANIELS, formerly of Richmond, N.H., has received and accepted an invitation to preach in Branchport, N.Y.

Rev. MARTIN W. WILLIS, of Nashua, N.H., has been appointed chaplain of the Fourth Regiment of New-Hampshire Volunteers.

Rev. CARLTON A. STAPLES, of St. Louis, has received a call from the society in Alton, Ill., to become their pastor. Rev. J. G. Forman, who has been settled over this society for the past five years, and who now leaves at his own request, will hereafter devote himself to missionary labors in Central and Southern Illinois. He will receive his support from the American Unitarian Association and from individual churches.

Rev. JOHN PIERPONT, of Medford, Mass., has accepted an appointment as chaplain of the Twenty-second Regiment of Massachusetts Volunteers.

Rev. HENRY STONE, a graduate of the Cambridge Divinity School, class of 1860, has resigned the pastoral charge of the Unitarian Society at Fond du Lac, Wis., to take a commission as second lieutenant in Company I of the First Wisconsin Regiment.

Rev. EDWARD C. GUILD, formerly of Marietta, O., was installed as pastor of the society in Canton, Mass., on Wednesday, Sept. 11. Rev. J. M. Merrick, of Walpole, offered the introductory prayer; selections from the Scriptures were read by Rev. Henry Jewell, of Canton; Rev. Rufus Ellis, of Boston, preached the sermon; the installing prayer was offered by Rev. Benjamin Huntoon, of Canton; the charge was given by the Rev. E. S. Gannett, D.D., of Boston; the right hand of fellowship, by Rev. C. S. Locke, of West Dedham; the address to the people, by Rev. J. H. Morison, D.D., of Milton; and Rev. C. C. Sewall, of Medfield, offered the concluding prayer.

Rev. WILLIAM C. TENNEY, formerly of Lowell, has accepted a call from the society in Marlborough, Mass.

Rev. NAHOR A. STAPLES, of Milwaukee, Wis., has accepted a call from the Second Society, Brooklyn, N.Y.

ACKNOWLEDGMENTS.

1861.			
Aug. 21.	From	a friend in Windsor, Vt.	$1.00
Sept. 2.	„	Rev. F. A. Farley, D.D., Trustee, as interest of Graham Fund	87.50
„ „	„	Rev. Dr. Farley's Society, Brooklyn, N.Y., for Monthly Journal	44.00
„ 10.	„	Mount-Pleasant Society, Roxbury, for Monthly Journals, additional	2.00
„ 13.	„	Society in Grafton, for Monthly Journals	23.00

ARMY FUND.

The following sums have been received in response to the circular of the Executive Committee, to be used in distributing books and tracts among the soldiers: —

Sept. 3.	From	Rev. C. Nightingale's Society, Groton	$13.00
„ 5.	„	Rev. C. S. Locke's Society, West Dedham	13 00
„ 9.	„	Rev. Dr. Hedge's Society, Brookline	80.00
„ „	„	Rev. E. E. Hale's Society, Boston	21.00
„ 11.	„	Rev. Nathaniel Hall's Society, Dorchester	89.00
„ 15.	„	Rev. Dr. Newell's Society, Cambridge	42.07
„ 18.	„	Rev. Dr. Stebbins's Society, Woburn	25.00
„ „	„	Rev. G. M. Rice's Society, Westford	8.48

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Horatio Alger, Jr.	South Natick.
G. W. Bartlett	Cambridge.
John B. Beach	Meadville, Penn.
Samuel C. Beane	Cambridge.
William M. Bicknell	Harrison Square.
John A. Buckingham	Cambridge.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Merritt E. Goddard	Cambridge.
William Ware Hall	Providence, R.I.
Augustus M. Haskell	Cambridge.
James T. Hewes	Cambridge.
M. G. Kimball	Newtonville, Ms.
Lyman Maynard	Milford, Mass.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Ritter	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
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THE CAMP AND THE FIELD.

BY ONE OF OUR CHAPLAINS.

HOLIDAY soldiering seems suddenly to have come to an end. Fancy uniforms, with abundance of gold lace, feathers, epaulets, and similar gewgaws, have been put off. A soldier's life has been found to be a matter of genuine importance. The use of the musket and bayonet has been ascertained. Instead of an expensive toy, to be paraded once or twice a year for the gratification of a curious and idle populace, our military organization is recognized as a necessity for the support of the National Government and the defence of our homes. The war has changed many of our notions. Military life has become a serious and earnest thing with us. The nation is passing through a course of severe discipline, which will educate and purify our whole national life. We desire peace; we pray for peace: but peace we cannot have till our discipline is thoroughly finished and our purification is complete. We must expect the conflict to continue till that end is reached. We must go to school in the camp and the field before we are taught the true lesson of the times.

It happened to be my fortune to be connected for three months with a regiment of volunteers. It has been a short experience, as I am ready to allow; but our life, for three months, presented all the aspects of a long campaign. We had a taste of almost every thing that pertains to war. We drilled, we paraded, we bivouacked; we lived in barracks, in huts, in tents; we made forced marches; we fought a battle, gained a victory, suffered a defeat, made an inglorious retreat; and some of our number were captured, and are still held as prisoners of war. We might have been for years in the regular army, and yet not have seen so much service as has been crowded into our short term. We saw the painful and the pleasant side of war, if war can have a pleasant side. In the various opportunities which were afforded us, we had the privilege of studying human nature in all the varieties which a soldier's life can exhibit. We could perceive the depressing and elating influences of such a life. We even saw the workings of that excitement of the lower nature which leads a victorious army to pillage and sack a conquered town.

Life in camp has its impulses to good, and its temptations to evil. The first experience is unquestionably an incitement of religious feeling. Men have just left their homes, and begin to feel the need of the kindly pressure of home influences. Many of those who have enlisted in this war have gone to the scene of danger impelled by a controlling sense of duty. They feel that there are difficulties in the way; that they will be obliged to endure many hardships; that they may be exposed to many perils, and possibly to painful death. Instinctively they turn to a higher Power, and seek the help of God. Upon such men, religious services produce a wonderful effect. They are a restraint, an encouragement, a direction, a help, and an inspiration. Most men who have had no military experience,

find, at the beginning, that they need most strongly just such an influence as this. A new life has opened itself to their contemplation. As they look into it, they perceive that such words as "duty," "self-sacrifice," "patriotism," "religion," and the like, have deeper signification than they have before thought. The uncertainty of life, the ignorance of future events, the gradual settling into a state where the prime requisite for success is unquestioning obedience to the order of other persons, and the consequent loss of self-confidence, seem to induce a strong feeling of dependence upon God. Added to this is the thought, that those who are dear to one's affections must be given up to the care of Providence; and that, for both the distant and near, there are but two things to do,—to wait patiently the progress of events, and to trust in God and one another. The most thoughtless and indifferent man cannot escape the influence of such thoughts and feelings; while those of a deep and tender nature are affected by them to a remarkable degree. I think it would be the testimony of a majority of our volunteers, that, for the first few weeks of their military life, their religious nature was very perceptibly excited to action. As sometimes, on summer mornings, a fresh breeze will set in from some cool quarter of the heavens, and will seem to clear the air of noxious vapors and enervating heat, such delicious coolness and freshness pervade the day; so this fresh gale of duty and patriotism set in upon our worldly life, and, for the time, made it clear and generous and pure.

For the time, I say; for as the heat of summer asserts its presence when the gale is spent, so the old worldliness returns, unless the most vigilant precautions are taken against it. Men, left to themselves, have many idle hours to spend; and the old couplet is true in this as in other cases:—

"Satan has some mischief still
For idle hands to do."

Then is felt the force of temptation; then are exercised the influences most incident to the vices of the camp. The body becomes lazy; the mind becomes indolent; one feels disinclined to exertion, and labor is distasteful. As a consequence, when the mind is unoccupied with good, evil will come in. Unclean spirits fill the empty chambers. The craving for something to excite and interest the attention seeks its gratification in forbidden ways. The appetites and passions are aroused; intemperance, profanity, obscenity, dissoluteness, profligacy, lust, and sloth begin to manifest themselves; and the worst results are threatened. The most dangerous enemy to the soldier is not so much to be found upon the battle-field as in the quiet of the garrison and the camp. It is on the field of the soul that the severest conflicts are waged. To such an extent does the unwillingness to labor sometimes go, that the daily drill necessary for skill in the use of arms, and the regular discipline of a command, will be neglected upon almost any pretence. I have seen soldiers almost completely demoralized by such neglect; and I have seen a battle lost in consequence, and the work of months rendered almost of no avail. I have seen soldiers cowardly pillaging a defenceless town, because they were undisciplined in virtue; and I have seen those same soldiers break from their ranks, and take to flight, when confronted with the foe. I once made a flying visit through some of our camps in the neighborhood of Washington, and, in the course of that visit, stopped for a few minutes in the camp of a certain regiment. The colonel was a vulgar, profane, swaggering man; and, among the soldiers, there seemed to be an utter want of obedience or respect for their superior officers. I was curious to know how such a regiment would behave in battle. In reading

one of the official reports of the battle of Bull Run, I found the record. It was exactly as I supposed it would be. The regiment was broken at the first charge: several officers had deserted before the battle, and "the men were not slow to follow their example."

There is a very remarkable conversation between Cyrus and one of his generals, Chrysantas, as reported by Xenophon in the third book of the "Cyropædia." Chrysantas endeavors to persuade Cyrus to address the soldiers of his army upon the eve of a battle. Cyrus declines doing so: "For," he says, "no exhortation whatever, though ever so noble, can, at the instant, make the hearers brave, if they were not so before." Chrysantas still thinks that "it is enough if Cyrus can make their minds better by his exhortation." Then Cyrus replies,—and his words deserve to be written upon every tent in our army,—"Can a word spoken at the instant inspire the minds of the hearers with a sense of shame, or hinder them from doing things mean and base? Can it influence them effectually to undergo all labors, and run all hazards, to gain praise? Can it establish this sentiment firmly in their minds, that to die fighting is rather to be chosen than to be saved by flying? If such sentiments are to be instilled into men, and to be made lasting, ought there not, in the first place, to be such laws established, whereby a life with honor and liberty should be provided for the brave, and such a course of life traced out and laid before the vicious as should be abject and painful, and not worth living out? Then there ought to be teachers and governors in these affairs, who should direct men right; should teach and accustom them to practise these things, till they come to determine with themselves that the brave and renowned are in reality the happiest of all, and to judge that the vicious and the infamous are of all the most miserable: for thus ought those

to stand affected who are to make their institution and discipline overrule their fear of the enemy." He goes on to say, that a set form of words could not make men soldiers on the instant; nor yet that the soldiers could be reliable, unless the officers were present to set them an example of manliness and bravery. Then he concludes: "I should very much wonder, O Chrysantas! if a discourse ever so finely spoken should be able to teach bravery to men wholly undisciplined in virtue, any more than a song well sung could teach music to such as were wholly uninstructed in it." The Persian king struck the right chord. Bravery is impossible to men "wholly undisciplined in virtue;" and it is hardly to be expected that the men will be brave and virtuous, unless the officers set them the example. The bravest soldiers in our army will be found among the most virtuous, the most religious, and the most faithful men. The best regiments are those which are composed of men and officers who are men of character; who are reverential, dutiful, and religious. Such regiments are to be relied upon in the emergencies of the strife. On Friday afternoon before the battle of Bull Run, Gen. McDowell was present at the dress-parade of a regiment then at Centreville, such as I have mentioned. At the close of the parade, the usual religious service of the day, which was never omitted upon such an occasion, was performed. A psalm was read, a prayer offered, and the doxology sung by the regiment. The scene was very impressive. The soldiers stood uncovered in the light of that glorious summer sunset, and with bowed and reverent heads listened in unbroken stillness to the service. Soldiers from other camps gathered about, and stood in little knots as spectators. As the manly voices of the united regiment rose upon the evening air, it seemed as though an influence from on high had come in response to strengthen each man's heart, and make

him brave. The general commanding was visibly affected. He rode up to the chaplain, and with tearful eyes expressed his thanks for the unexpected service. Then turning to the colonel, who had also command of a brigade, he said, "Col. B., I shall rely upon your brigade." The event justified his remark; for that brigade was the first in action, sustained the brunt of the battle for hours, "and did it well," as Gen. McDowell officially declared, and was the last to leave the field. Had all the other brigades behaved as well, the fortune of the day would have been different, and "Bull Run" would have been written in brighter lines in the annals of the North.

The enforcement of order, and the proper discipline of a corps, depend, to a very great extent, upon the character of its officers, and especially upon the character and efficiency of its commanding officer. If the colonel of a regiment, or the general of a brigade, is a virtuous, manly, and religious man, the influence of his life and character will be felt for good by every man under his command; if otherwise, his influence will be greatly detrimental. Some officers are martinets; and they work and badger and worry their men, attempting to enforce a multitude of petty rules. They endeavor to be despots on a small scale; and labor under the mistake, that their strictness, which only frets and annoys the men, is good discipline. The effect of such conduct is to estrange and alienate the men; to make military life an object of complete disgust to them; and to do away with all the good impressions which a voluntary performance of duty, and a willing risk of life for the sake of duty, are likely to make. Other officers are easy, indolent, and indulgent; passing over many offences lightly, because of a disinclination to make the necessary exertions for their punishment; sometimes waking up to a sense of duty in this respect, and then visiting even slight faults with undue

severity; thus allowing the caprice of the moment to decide upon and inflict the penalties of disobedience. Such officers, in their desire to become popular with their men, subvert and prevent the proper discipline of their corps, and become really unpopular; for the men, while they take advantage of and abuse the good nature of their commander, really despise him for his want of energy, and his inability to restrain and control them. Other officers, again, have joined the volunteer service as though they thought campaigning was more of a frolic at Washington than a serious business, involving the fate of a continent. It was a pleasant thing to parade, at the head of a regiment, up and down Pennsylvania Avenue; to flash one's epaulets and shoulder-straps beneath the light of the President's chandeliers; to interchange compliments and visits with the fashionables of the metropolis who still remained loyal, or whose connection with the Government gave them a support, and a quasi standing in society. It was a pleasant thing to wear a uniform and a title. Meanwhile the men might suffer for the want of the common necessaries of life. The business of the camp was intrusted to incompetent subordinates, who required constant oversight, and who, without it, floundered in the midst of difficulties which they could not overcome, and which threatened to overwhelm them. The bar-rooms and hotel-parlors of the capital were more attractive than the encampment, where disaffection and discontent were rapidly inducing demoralization, and provoking to mutiny. Having occasion to visit an encampment one day to transact some business with the colonel of the regiment there stationed, I inquired, of a soldier near the entrance, where I should find the colonel. His reply was, "If you find him at all, you will be more lucky than we are; for we do not see him oftener than once in two or three weeks." I ascertained that he lived at a hotel part

of the time. Other officers, again, joined the army for the sake of achieving some military glory, or for the furtherance of some ambitious scheme for political preferment. Such officers used even the good condition of their regiments, as equipped by the State that sent them, for the purposes of their own glorification. Then petty jealousies and intrigues would spring up; and the officers of the same corps, or of different corps belonging to the same State, would be planning against one another. I have known even an executive of a State to be jealous of his appointees, thinking that they might achieve more distinction than himself; and endeavoring to supplant them, and prevent their promotion, as he feared that they might, by and by, stand in the way of his own advancement. This is the dark side of the picture. Its deepest shadows lay all along the road from Washington to Manassas, through the week which ended in the disaster of the 21st of July.

There are brighter and more cheerful tints. Officers there were, and they were not few, who were conscientious, unselfish, Christian men, and who made it the constant study of their term of service to provide for the comfort and welfare of the men who were under their charge. They entered into the contest from the very strongest sense of duty. They felt as though the voice of God called them. They had no desire for glory, no selfish motives, no ulterior ends. They felt that they could thus be useful to their country in the time of its need; and they left home and its comforts, positions of ease and affluence, lucrative business and prosperous fortunes, to become the servants of duty, and to give even their lives to the cause of liberty and law. They were even so free from any meanness and selfish jealousy, and so completely disinterested, as to work night and day for the benefit of their regiments, and allow others to receive the credit which was wholly due to themselves.

These officers were to be found in their own camps, attending, first of all, to their duties there, paying every attention to the condition of their men, seeing that they were properly fed and clothed, and even providing for their wants from their own private funds. They shared the hardships and privations of the campaign with their soldiers; and, in the hour of danger, led them against the foe. These were men of prayerful souls, of temperate habits, and of the most upright and truthful character. The soldiers had confidence in them, and knew that they were entirely competent to lead them. They said, "Whatever Col. So-and-so says must be right."—"Wherever he goes, we are willing to follow."—"Whatever he commands must be done." Such an officer, combining generosity with strictness, winning the men to regard his slightest wish rather than compelling them to obedience to his orders, attracting their affection and respect, will soon have his regiment under the most thorough discipline. It will be governed more by love than fear. The moral influence of such a man's daily life will elevate and dignify the life of every private in the ranks. I think I have known such a man; and I know that he was regarded, by every officer and soldier that was associated with him, with the most touching devotion and the most affectionate esteem. It was an instance of "hero-worship" such as I hardly thought could exist. So patient that man was, so self-devoted, so disinterested, so thoroughly a master of every situation in which he was placed, so complete a tactician and so brave a soldier, so kind to man and so trustful towards God, so genial a companion and so faithful a friend, as to occasion no surprise that the men of his regiment loved him as they would love a parent, and would willingly have laid down their lives in his behalf. It was no matter of surprise that his regiment should stand in the very front rank in the army of the Union, distin-

guished for its good conduct and manly bearing in the camp, and its steadiness and gallantry in the field. The Government early recognized the value of his services; and he is now occupying a higher position, and in a fair way of winning and wearing yet greener laurels.

Now, it is the discipline which such a man can exercise that is required in our armies. Valor and courage, superiority in arms and equipments, are of slight avail, without discipline and the habits of obedience. I have read the various accounts of newspaper correspondents, and the official reports of the battle of Bull Run. There is any amount of fable in the former, whether addressed to New-York, Boston, or London journals; and scenes are described which never existed, and could not possibly exist, except in the fearful and excited imagination of the writers. Letter-writers from Washington are accustomed to draw a pretty long bow; and the effect of the battle upon the minds of most of these panic-stricken scribblers was to elongate the bow more than ever. Yet, from what I am able to glean from these accounts, and sift from the official reports, and what I was fortunate or unfortunate enough to witness for myself, I conclude that the day was lost because of the deficiency of discipline on the part of both officers and men. Men left the ranks singly, or by twos and threes; regiments imperceptibly melted away; captains lost their companies, and companies their captains. At one time, the road was crowded with men going to the rear upon almost every pretext, apparently careless of the result, and only anxious to get out of the way of danger, — a confused, disorganized, and unshapely mass, from which would be heard inquiries as to the position of such and such and such a regiment. No army in the world could stand under circumstances like these; and, when the final advance of the enemy was made, there was nothing left, to

the regiments that still remained unbroken, but to retreat in as good order as was possible. It was done with the conviction on the part of many, afterwards confirmed, and which, indeed, was the salvation of the retreating body, that the enemy was in as bad a plight as themselves. It is impossible to make men brave who are "undisciplined in virtue;" and it is impossible that men should be thus disciplined without the daily and hourly drill, the self-training, and the example of their "teachers and governors." The fortunes of the field depend upon the discipline of the camp.

Gen. McLellan seems thoroughly to understand this fact, and he has abundant ability to act according to its suggestions. Gen. McDowell probably understood it; but he was not competent to deal with it. He is a generous and faithful man, and a good officer; but he was not quite equal to the command of so important a movement as that which was attempted in July. Gen. McLellan unites with the generosity and fidelity of his predecessor other qualities, — ability to command, great executive power, a sleepless vigilance, and a complete understanding of the situation, and of the importance of the movement committed to his direction. He also engages the confidence and excites the enthusiasm of the soldiers. They believe him, and the country believes him, when he says, "We have had our last retreat; we have seen our last defeat: henceforth, victory will crown our efforts." The echo of those words will be heard in every camp of our army, and a full response will be given. A full organization, a better drill, a thorough discipline in the use of arms and in the moral forces of character and virtue, now prevail; and the expectations of the people will be realized. Rebellion will be beaten back, and peace and unity will once more reign. God speed the time!

A VISIT TO CAMP-MEETINGS IN MAINE.

"It came into his heart to visit his brethren, the children of Israel." — Acts vii. 23.

After musing upon many pleasant incidents and profitable experiences of a visit eastward this summer, and after recalling the different promptings which led me here and there among strangers, this text — "It came into his heart to visit his brethren, the children of Israel" — came home to me with peculiar power. I *felt it*, just as we feel out many truths before being able to discover them in the written word of God, and then, when the text comes, wonder we did not see them before.

Indeed, I often feel the church — the *true* church — is a living Bible, and each member thereof a living chapter, whose experience belongs to the whole world; whose soul should be open to all seekers after God's truth; whose life is a New Testament of God's love, wisdom, and power. I claim a right to read them. I believe most emphatically in experience meetings, and experience preachings, and experience writings, when I read Peter and Paul, when I study Moses and Jesus, when I hear David sing, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Moses had a special mission, as we all have. His being a larger field, his experience will satisfy a wider circle than ours; but, by giving ours, we may be each one a light in the world, and, by comparing the two, may find each life a plan of God. So much as an apology for what may come after.

How often *it comes into our heart* to do this or that, when we are very unconscious of the meaning of that *it*, or to what it will lead! — even as was the case with Moses.

We are not aware *it* is a divine power at work upon our heart, until after we have silenced it by obedience; as was the case with the disciples, "*who knew not that it was Jesus*," until they, in answer to the friendly voice, "Cast the net on the right side of the ship, and ye shall find," were not able to draw it for the multitude of fishes.

As God's voice sounds like Eli; so, Eli speaking to us, *it may be God*, and often is, as was it in Moses' case. Though he knew it not, yet was it fulfilled. "He whom God hath sent speaketh the words of God."

"*It* came into his heart to visit his brethren" is now interpreted. God was moving him toward the bush, there to hear the mysterious voice more audibly prompt him at once to assume his mission: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt" (Exod. iii. 10).

Now, I know *it* was not reduced fare, nor the voice of a friend merely calling me for a two-weeks' visit among my brethren, who in Calais were many: but my going was the *beginning* of an answer — "Here am I; send me" — to a still small voice, "Whom shall I send? and who will go for us?" — and mine a five-weeks' mission among my brethren of different persuasions in Washington County, Me.; not to bring them out of an Egyptian darkness, but to open their eyes to the light of the glorious gospel of Christ; to liberalize them by removing their prejudice against the name *Unitarian;* "for, as concerning this sect, we know that everywhere it is spoken against" (Acts xxviii. 22). Curiosity may have drawn them to the various schoolhouses, as I learned that at some places "about all the district were present," of whatever name; yet their attention, when there, indicated as great attention as the chief of the Jews at Rome gave Paul, when they were come to-

gether, saying, "We desire to hear of thee what *thou thinkest.*" I enjoyed earnest conversations with sisters of the Baptist, Methodist, Orthodox, and Christian churches, until I understood how much Paul must have enjoyed that "liberty to go unto his friends to refresh himself" (Acts xxvii. 3); and how glad Peter and John were, when, "being let go, they went to their own company" (Acts iv. 23).

Thank God, there were also some honorable exceptions to the general silence of men on the all-important subjects concerning their souls' welfare. "Oh that *men* would praise the Lord for his goodness, and for his wonderful works to the children of men!" Seeing Adam was first formed, and then Eve; since that holy thing born of the Virgin Mary was a male-child, — it would seem his birthright to be foremost in praising God. There must be something unhealthy in to-day's preaching, that causes this backwardness on their part in missionary, Sunday-school, and other religious labors.

Beside addressing one Orthodox, one Baptist, and one Mission Sunday school, in Calais, I preached twice in the Unitarian Church there, before a mixed audience; also four times in the Unitarian Hall at Perry, and three times in schoolhouses in its different districts. Then, going to Pembroke, I twice occupied the Union Church; and gave them more or less of a war-sermon in the Baptist Church in the evening, their minister assisting in the services, — his name unknown. My congregations varied from fifty to three hundred; and when I found schoolhouses filled on Wednesday and Friday evenings, just on the announcement of preaching, and particularly remarked their attention, and desire for me to come again, I thought of that prophecy, "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos viii. 11).

I preached Christ unto them, the Fountain of living waters, the true Bread which came down from heaven, the Staff only which we are to take on our journey, the Light of the world.

Perhaps where I became best known, and certainly where I enjoyed much, was at the Charlotte Methodist Camp-meeting, where were some fifteen tents, a dozen preachers, and some six hundred to a thousand people. The scene itself, more especially when the evening fires were lighted and the moon shone in full glory, goes beyond my powers of description. The singing was impressive, and some of the meetings in the tents were heavenly. The preaching was not at all attractive or remarkable, save one sermon by a day-laborer in the Pembroke Ironworks, which was simple, earnest, and original in the highest degree. There was some soul to it. Good order prevailed throughout; and, during my three-days' stay there, I saw nothing to condemn, save occasional clapping, much praying without the spirit, and talking likewise, and too severe "Amen" and "Glory-to-God" responses. I favor the latter, when well done; that is, when the Spirit prompts: and decidedly prefer camp-meetings once a year to the slumbering, if not dead silence, of the Unitarian Church. Indeed, at camp-meeting, and for some time afterwards, I found it only my Unitarian education which prevented my shouting "Glory!" at times.

"There is that withholdeth more than is meet; but it tendeth to poverty" (Prov. xi. 24), — seems to me Solomon's criticism of the Unitarian Church. It seems to me, a church with the minister alone for its safety-valve must either quench itself, or blow up, and go to destruction. We are hungering after the old-fashioned style of meetings, where each one *had a doctrine*, had a psalm, had a revelation, had *a tongue;* and without them *we die of starvation.* I believe in live meetings so truly, that I at times think no

one very anxious for heaven who has not tasted the powers of the world to come at a good camp-meeting.

I much regretted Methodists had so conformed to the customs of the world as to have their singing, during service-hours, performed by a choir. That is backsliding, in my opinion. I missed the expected communion and love-feast, and was sorry to have no general breaking-up circle. I had hoped to enjoy these, as I had taken an active part in the private tent-meetings of the different towns.

My first remarks, suggested by the text, "When the Devil was gone out, the dumb spake, and the people wondered," drew forth this appropriate (taking a few exceptions) song, never yet published: —

"I'm what they call a Methodist, —
One of the noisy crew:
I shout when I feel happy;
And this I ought to do.
They say I sing and shout too loud;
I know the reason why:
And, when they feel the glory,
They'll shout as loud as I.

. . . . . .

I've Jesus Christ within me;
He's turned the Devil out:
And, when I feel the glory,
I can but sing and shout."

After that, I was perfectly at home among the brethren; having been previously invited to abide with them in the Calais tent, by their minister, Brother Strout; to whom I made myself known as a Unitarian Methodist. Expressing his surprise at first at my name, he was soon assured that my views of Jesus were as clear as his; I not believing him God, for that was too evidently unscriptural; not believing him a mere man, for that was no faith at all; but rather insisting upon his own and the great name at once assuring us of his divinity, — Jesus Christ, the Son of God;

the mystery Paul preached, — Christ in you, the hope of glory.

I told him I did not believe in the Trinity, because I could find it neither expressed nor implied in Scripture: and when he desired a clearer view than Christ, a sunbeam from the glory of the Father, — Christ, the Son of God, — I assured him it could not be given; for "no man knoweth who the Son is, *but the Father.*" I gave my objection to his and all creeds save Unitarians', that they seemed an improvement upon the Bible, inasmuch as they tried to explain what there is left a mystery; and, moreover, I agreed to express my views with his when he would talk Bible language. He probably remembered, "Whoso shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John iv. 15); for after acknowledging that there seemed of late to be a branch of our denomination different from the old-fashioned, New-England Unitarian, I said, "Yes, sir; I am one of that branch:" and, after some little further agreement concerning religious meetings, I was cordially welcomed, and most attentively, ay, remarkably closely, listened to. Hence this letter in mine own name.

UNITARIAN. METHODIST.

LETTER FROM GANGOOLY.

CALCUTTA, July 18, 1861.

DEAR MR. CLARKE, — I see, in the "Monthly," that a change is to take place in the administration of the Association: viz., there will be *one* paid officer, — the Secretary; that the members of the Committee, "*the choice spirits,*" (you remember who said that, don't you?) will divide the business among themselves, &c. I think a little account

of the Hindoo festivals of this month will be interesting to your readers. Last Wednesday, my countrymen drew the "*Car of Juggernauth;*" and will do it again this afternoon. I had been out to see it; and I will tell you why. Capt. Field of Dorchester, Mass., called on me, with his wife and baby, and desired me to go with them, and show them the car they had read and heard so much of. They had anticipated to see the devotee thrown under the wheels, &c. As we drove through the crowded streets, the little Field was quite amused to see the great display of playthings; and kept on saying, "Toys, toys!" To prevent any accident happening, and to give everybody a chance to see the famous car, belonging to a very rich, low-caste family, the police exerted itself admirably. As we could not drive down to the house, we had to take our position in the street till the idol came. By six, P.M., the procession came, headed by a police constable and his numerous attendants. Some thirty little boys, carrying silken flags; an English band, playing lively airs; the natives singing the praises of Krishna; the men bearing large umbrellas of silver works; the trumpets beating, and bells ringing; the silver car, nearly twelve feet high, slowly moving amidst the shouts of thousands, — tell you what the Hindoo can do for his religion. Can you conceive the emotions of my heart this year, so contrary to those of other years? Oh, no! you cannot; for they lie in the secret chamber of my heart, where *none* but God has access. I have formerly observed the *car* with joy; walked round, or sat on it, to take care of the idols; have composed hymns for the occasion, and sung them; and deemed myself and my country blessed for having such gods to worship, such cars to draw, and salvation obtained in such easy ways. But, thanks be to God! I now look at the car with pity; sit comfortably in a carriage in company with Mr. and Mrs. Field, — the "Jo-

BUNS;" having no god to take care of save the darling baby of Mrs. F., who would jump into the street anyhow; sing no praise to Krishna, but, "Be *Thou*, O God! exalted high," &c.; weep over the mad zeal and degradation of my country for her worshipping such gods, drawing such cars to please the deity, &c.

The Mahometans are having their "*Mohurum*" now. The day before yesterday, they marched through the streets of Calcutta, striking their breasts with their hands, and crying, "*Eh Hussen, eh Hussen!*" and that was all done for *religion!* Two parties, almost of boys, coming from opposite directions, met and stopped before our mission-house, beating their breasts, and crying as above. I looked up to heaven with tears in my eyes, and muttered, "Father, bless these little children: erroneous as their style certainly is, their *aim* is to please thee." How long it must pass before the world is convinced of the truth of the saying, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him"!

Mr. Cress is gone to Madras, as you are aware by our last letters. Mr. Phipson, who is with us, promises to do well. Daily we meet with young men at our house, who come for inquiry on religious matters. Our policy is strictly missionary, instituted by Mr. Cress and myself, — that we would *urge* the people to take the yoke of Jesus by baptism, if they wished to be his disciples; and that the mere fact of their talking against the *caste system*, and saying that they believed in Christ, is not all that is desirable. I fear God will try my fidelity to his Son in a serious way. For some time past, whether owing to the anxiety of my lonesome, outcast life, constant thought of my weeping mother, &c., or some other cause, I am growing very poorly. Everybody tells me of it; and mother, on examining the other day,

was alarmed at what she fears is "*spleen*" I am troubled with. She has already travelled some miles to get some medicine for me; but I shall consult a good medical man in the city. But she, on the other hand, cherishes a hope (which will *certainly* prove false), that a sickness may cause me to submit to the penances, to renounce Christianity, and to secure the ministration of my Hindoo relatives thereby.

J. C. GANGOOLY.

REV. CHARLES WELLINGTON.

DIED at Templeton, Mass., Rev. CHARLES WELLINGTON, D.D., aged eighty-one years.

On the final departure of friends, at any age of their existence and under whatever attendant circumstances, we must deplore their loss, ignorant as we often are of the wise and beneficent designs of an inscrutable Providence. But when, at the triumphant close of a life protracted many years beyond man's threescore years and ten, we are summoned to lay in their final repose the mortal remains of the venerable pastor of a loving flock, with whom, for more than half a century, he has walked and toiled and sympathized in joy and sorrow; before whose face he has ever been a beaming light, without a spot to dim its lustre, or inspire a doubt of the existence of the oil in reserve to trim his lamp for all the future exigencies of life and death, — though we may indulge in regret at our loss, it is a hopeful mourning, a serene sadness, as that of the husbandman surveying, on the one hand, the stubble-field, sear and brown; and, on the other, the golden sheaves of ripened grain now gathered up and garnered.

Such are the thoughts suggested by a contemplation of the protracted, serene, and useful life of him who is the subject of this memoir.

He loved his race. To all of Adam born, his heart went forth in tender, fatherly affection. A heart to feel, a head to devise and advise, and a hand to execute, made up the man, whom suspicion nor slander ever assailed. The door of his house swung responsive to the generous dictates of his heart; and, many times and oft, the itinerant preacher or the pale philanthropist, with thread-bare coat and jaded horse, depressed in spirit, and with no claim but a capacity for restoration by rest and cheer, has passed and repassed his hospitable threshold only to feel its regenerating power. Not alone *what* he said and did, but *how* he said and did it, transferred to the guest the spirit of the host, and made it almost doubtful from which one to the other thanks were due.

But the good man waited not for those in need to *claim* his kindness. In sunshine and in storm, he sought the roof that sheltered sorrow, not with stamping steed and in fashionable guise, but in circumstances all harmonious with the man, well fitted, not for show, but use. Thus, not from his pulpit and formal text, preached he his most effective sermons. The little daily events which he witnessed among his people — their vexations, temptations, and errors — were his texts; and a few words of gentle kindness, a word or two of counsel and encouragement, and even at times "expressive silence," wrought out results in the heart of one or more of a family in distress, which pulpit rhetoric, without practical example, would fail to produce.

Such being the characteristics of his simple, unpretending, useful life, we scarcely need relate the events which marked its closing years.

He who without reserve had "cast his bread upon the

waters," and found the evening of his life unblessed with a competency of this world's goods, never faltered in his trust, but waited for the return of Heaven's cycle of retribution. Fifty years became that cycle's term; at the end of which, from every quarter, on charitable good intent, assembled those who long had loved and revered their aged pastor, — they who had daily met him, and reciprocated his kindness; they who for many years had toiled in lands remote; a few representatives of his college-class; and his children, with their little ones, — all eager to present a testimonial of their respect and love, — the bread found after many days. It was a day of triumphant joy. The company retired from their half-century banquet, leaving to be gathered twelve baskets full of the fragments which remained, and which constituted the affluence of his declining years.

When no longer able to execute the sterner duties of his profession, he furnished still his exemplary life, and indulged in little acts of usefulness, and uttered words of cheer and counsel. As, with each descending sun, he encamped "a day's march nearer home," the lights of his earlier life seemed to draw nearer, and burn brighter in his heaven; and his spirit seemed to sweep the lyre of bygone years, and pour its strains in holier melody on the listening ear. As physical life ebbed away in daily increasing weakness, the spring-tide of the spirit rose, and bore to him the consolations which he had so often administered to others.

Two weeks before his death, when more free from suffering than usual, he expressed a wish to write a few lines, containing a question and three answers to the same, which he had arranged in his mind. But he complied with the suggestion, that his son, who had just arrived, should note them down for him; when he dictated the following sentences: —

"What is the best preparation for our departure from earth?

"1. 'The Holy Scriptures, which are able to make us wise unto salvation' through faith that is in Christ Jesus.

"2. 'Repentance towards God, and faith in the Lord Jesus Christ,' with the fruits of that faith and repentance.

"3. The performance of required duty, in the spirit of Christ, and in conformity with the teachings of his gospel."

As he drew near the borders of the spirit-land, a few minutes before his death, in a short interval of relief from pain, he said very distinctly, one word slowly succeeding another, "I leave all in the hands of the Almighty, in profound faith and hope."

He then referred to a transaction of a few days previous; and, being made satisfied in respect to it, with a gratified look he said, "Yes, yes," relaxed his effort, closed his eyes, and was no more.

His death occurred on the 3d, and his funeral on the 5th, of August, at four o'clock, P.M.

A short prayer was offered, and select passages of Scripture were read, at the house in which he had dwelt for fifty-four years; after which his remains were conveyed to the church, whence, at the close of touching and appropriate exercises, conducted by the junior pastor of his church, and other clergymen, of whom some had been his associates through his long career, he was borne to the ancient churchyard, followed by a numerous retinue of the people of his charge, his family, and other relatives; and, inwreathed with flowers from their loving hands, beneath the mild radiance of the setting sun, he was consigned to the faithful pastor's rest.

"ASK, AND YE SHALL RECEIVE."

[We gladly publish the following communication, and hope it will receive the careful attention of our readers.]

"*Shall* receive," observe; not "should receive," or "may receive." But then you must ask out loud, as if you wanted what you ask for, felt a claim to it, and *believed you should get it.*

The crying and crushing weakness of us Unitarians is, that we are terribly afraid of seeming in earnest. We are so afraid we shall shock somebody's sensibilities, or offend somebody's prejudices, or do something undignified, that we — *do nothing*, and then complain of inaction and coldness, and want of response.

Now, the fact is, the amount of latent willingness in the world is incalculable. It only wants calling into action. The proof of the assertion is all about us. Dr. Hill wants a few thousands for Antioch; a poor Kansas minister wants a few hundreds. They do not sit down in dumb despair, feeling it would be idle to declare their needs: they state the fact. Immediately, by hundreds in one case, and units in the other, the dollars glide in from unknown "friends," in spite of the "hard times."

It is a truth of amazing significance, that the world (in the main, perhaps blindly, but no less surely) recognizes the fact, that it is blessed through *giving* and *doing*. So Dr. Eliot announces ten thousand pairs of knit-stockings wanted for the troops. The price of blue yarn advances under the demand for it. You see in hundreds of families, in the lecture-rooms, in the cars while the train waits, thousands of flashing needles busy on "army stockings;" and his need is met.

The American Unitarian Association have commenced a series of *Army Tracts*. They are interesting and good;

and will be profitable, if distributed. The Association needs funds for this purpose. It issues circulars, requesting pastors to present this fact to their people. They meet with little response. It is inferred, and the inference confirmed by proof in some cases, that the matter receives no attention in the pulpit, and consequently never reaches the pews. Wherefore? One per cent of the non-observance of the request is attributable to forgetfulness, one per cent to indifference, and *ninety-eight per cent* to the habitual avoidance, on principle, of soliciting any thing from the parish for objects other than its current expenses; on *principle*, as if every dollar paid out made the society a dollar poorer and weaker, instead of a hundred dollars *richer*, in all the essentials of a society's wealth.

If a society gives a few hundreds to the American Unitarian Association, a hundred or two to the Sunday-school Society, takes the "Register" or the "Inquirer" freely, buys denominational books and tracts, or contributes to missionary objects, it is considered as parting with its life's blood; and so they are encouraged to be parsimonious, to dry up the streams of divine life which would flow into every artery made empty by the outflow of benevolent sympathy and material aid; and thus, in striving to save its life, to all practical intents and purposes, effectually lose it: for if any object is to be found, above-ground, more emphatically dead than a church organization which never does any thing for the denomination, or reluctantly gives pennies where it should (*and would*) cheerfully give pounds, it ought to be buried out of sight.

This is a melancholy and a fatal truth. People value what costs them something, and only that. If we would have our cause flourish (that is, have the religion, which we believe to be best for mankind, progress), we must rouse our congregations to *do* something, *give* something, — give and do all they possibly can. What at first they may do

slowly, and from an awakened sense of duty, they will soon do willingly, then cheerfully, then gladly, then eagerly; and, as sure as God liveth, the bread thus cast on the waters shall not only feed the spiritually hungry, but return to feast the donors, like manna from heaven.

MISSIONARY REPORT FROM ILLINOIS.

ALTON, ILL., Sept. 16, 1861.

REV. JAMES FREEMAN CLARKE.

DEAR BROTHER, — As one of the Executive Committee of the American Unitarian Association, and the editor of the "Monthly Journal," I send you a report of missionary service in Illinois, rendered during the months of July and August.

Having given an account of Vandalia in a previous report, I am gratified to be able to state that our movement for the establishment of a Liberal-Christian society, and for Unitarian worship, in that place, continues to prosper, and to be more and more favorably regarded by the community. Since last February, I have made monthly visits to Vandalia; holding two religious services on the sabbath in the well-furnished hall of the old State House, and delivering a lecture on Saturday or Monday evenings in the same place to an audience varying from a hundred to two hundred people. Arrangements have been made to continue these monthly services one year, and a Standing Committee has been appointed to carry into effect the wishes of the congregation.

Some notices have been published in the religious press, of this Liberal-Church movement in Vandalia, that have not been quite correct. The Episcopal service is only used in part, and all that savors of the Trinity is omitted.

The form of worship is nearly the same as that used by the church in King's Chapel, Boston; shortened somewhat by omitting one of the Scripture lessons, and by not using the prayers and the litany at the same time. The longer we use this form of worship, the more we are attached to it, and the more devotional the spirit of our meetings.

The movement has been represented as chiefly Universalist in its character. This is also a mistake. It is emphatically a free church as respects its theology. It is founded upon Christ and his teachings, and its form of worship is eminently Christian; but it is entirely free from sectarianism. A few Universalists are united with us, whose co-operation we value; but the majority of the congregation have never been connected with that denomination. Some are Unitarians; some were formerly Episcopalians; others were Presbyterians, Methodists, and "Christians." All are quite united in this new and free religious organization. The preaching is mainly practical, — setting forth the type of *Christian character* which the gospel requires, and the means of its formation; and presenting Christianity as a living power in the world, consisting of fundamental truths, and not of theological speculations. From many of the discourses, the hearer would reasonably infer a benevolent theory of the divine government, and the endless probation and progress of souls; but our object has been to avoid sectarian controversy, and especially to refrain from unfriendly criticism of other systems of faith. By this means we preserve harmony, and enlist the good-will and sympathy of many who are not wedded to any denomination, and of many who have become sick and tired of theological disputations.

Fortunately, we have in the Vandalia congregation a superior choir, who add greatly to the interest and devotional character of our meetings by their excellent church music, and the singing of the chants in the service. The

only drawback, at present, to our prosperity, is the draught the war is making upon us. Several members of the congregation have already left us to go and fight the battles of our country; and, while we regret to lose them from their places in the sanctuary, we give them our blessing, and pray that they may do good service in so righteous a cause.

During the month of August, I visited Hillsborough again; and, having often preached there before, succeeded in making arrangements to hold religious services, one sabbath in each month the coming year, in the Unitarian Church. Having no pastor, and but limited means, our friends had rented their church-edifice to the Orthodox Congregationalists; but, at my suggestion, had reserved the use of it for twelve sabbaths in the year. They will now be able to enjoy a religious worship of their own to that extent, and keep alive the Liberal faith in this old town. The church had almost been given up as dead; and there seemed, indeed, but little hope of its resurrection. One of its most influential members was, at one time, in favor of selling out entirely to the Orthodox Society, and now gives his support largely to that organization. But others have remained firm, though much discouraged; until now we have a better prospect for the future. Nevertheless, that prospect is not a very bright one. Hillsborough is a small town, and greatly under the influence and control of the Orthodox sects, which have been very intolerant towards the Unitarians. In the very church which our friends were renting to the Orthodox Congregationalists, a former minister of the latter society refused an invitation to sit in the pulpit with me, and take some part in the services of public worship, *from a conscientious scruple that he should thereby be giving his sanction to error.* And on another occasion, when I was called to Hillsborough to attend the funeral of a most esti-

mable young woman in a Unitarian family, the Presbyterian minister refused to have any part in the services, *unless he could be called on to rise in his pew, and offer the prayer, instead of occupying the pulpit with me; which he declined to do, on the ground that he should be understood as sanctioning Unitarianism.* Of course, he was excused from taking any part, lest he might appear like the Pharisee of old, saying, by his conduct, "Stand by thyself: I am holier than thou."

Both these ministers were sustained in this miserable exercise of bigotry by their respective congregations; and you can well imagine that it goes against the grain to see any of our friends uniting with and sustaining such an administration of the gospel. The Orthodox-Congregationalist Society have since procured a more liberal minister, who would not be guilty of such an act of bigotry: but, although occupying our church, he would not feel at liberty to exchange services, or to unite with me on ordinary occasions; and, when we worship in the same sanctuary, his congregation are very careful, with a few exceptions, to go elsewhere, or to keep aloof from us. Under these circumstances, there can be no reciprocity or compromise; and we are bound, by every obligation of truth and duty, to maintain our cause with such ability as we have.

During the month of July, I visited Salem and Centralia, — two important towns in Southern Illinois, near the junction of the Illinois Central and Ohio and Mississippi Railroads. The first is the county seat of Marion County, and has a good population, and a seminary of learning under the patronage of the Methodists. I gave a lecture here on "The Evidences, from Natural History, of an intelligent and personal Deity," intended to meet a prevailing scepticism in the West, derived from the shallow philosophy of certain spiritualists and "The Vestiges of

Creation," that mankind are a development from lower orders of being, and not a distinct creation, and that "Nature is God."

I had an intelligent and appreciate audience in Salem; and was much indebted to a Unitarian friend, — a young physician, — who, while studying his profession at Louisville, Ky., attended the Unitarian Church there, under the ministry of Brother Heywood. The Cumberland Presbyterian Church was granted for our use, and the way opened for future visits.

At Centralia, I preached one Sunday; and, on the previous Saturday evening, gave the same lecture as at Salem, in the "Christian Church," owned by the "Disciples," or followers of Alexander Campbell of Virginia. Centralia is a flourishing town at the fork of the two branches of the Illinois Central Railroad, and is where the offices and locomotive-works of the southern division of the road are located. It is destined at some day to be an important city.

The church of the "Disciples" was cheerfully and freely granted to me; and, if Unitarian services could be established here, arrangements could be made for the occupancy of this building a part of the time, as it is not constantly occupied by the ministers of the Christian denomination. But it will require another visit to ascertain the prospects of our cause in this place. The heat of August was upon us, and but few people attended our meetings. I spoke, however, to some fifty or sixty people, and distributed a considerable number of the "Monthly Journal," and of a tract of my own, entitled "Christ the only True Foundation." These were well received, and read; and I think, at some future period, a larger interest might be awakened.

In all these Southern-Illinois towns which I have visited,

I find a wide-spread unbelief in religious institutions. Many persons, of fair intelligence and culture, have ceased attending the Orthodox churches. They have but little acquaintance with Unitarian views, but have read a good deal of Spiritualism, and attended lectures of the "entranced" mediums, and theological discussions between the Orthodox and Universalist debaters; and, by these means, have been led to doubt and disregard the claims of religion. In every town and village and neighborhood, there are many persons of this description, who are very slow to lend their aid to any religious enterprise; and it is very difficult to interest and hold them in connection with a religious association.

After listening to the services of a Unitarian minister, they are often moved to confess the rational character of our faith; and, when there is a spiritual or religious element in their nature, they will sometimes become zealous co-workers with us. In one place, where I preach occasionally, a gentleman, who had been an avowed unbeliever in Christianity, said to me, "I enjoy attending your meetings. The sermons are moral and practical, and I can feel that it would be a benefit to sit under such preaching. The prayers are devotional, without extravagance, or undue familiarity with the Deity; and the impression they make upon me is, 'It is good for me to be here.'"

In another instance, I have been several times the guest of a family whose members seldom attend church anywhere. The heads of it are aged people, and were very hospitable and kind to me. The old gentleman is very infirm, and has but a short time to live; being over eighty years of age. We have held many conversations together; and although he had frequently expressed his doubts of a future state, saying that it was all dark to him, I continued to suggest brief arguments and reasons for the doctrine of immortality,

and to quote some of the best sayings of Christ and of the Psalmist David. Once I repeated to him the psalm beginning, "The Lord is my shepherd;" and asked him if he did not wish he had David's confidence that he could walk through the valley of the shadow of death, and fear no evil. "Yes," he said: "that is good. It does me good to hear such words as those, and I feel cheered and comforted." Then I repeated the psalm containing the words, "Cast me not off in the time of old age; forsake me not when my strength faileth. When I am old and gray-headed, O God! forsake me not." And I asked if he did not wish he had David's trust in God; and he said, "Yes: it would be a comfort and strength to me." As my visits have been repeated, and these conversations have been renewed, I find the old man's faith is gaining ground, and he looks with a brighter vision towards another world. The last time I staid at his house, when I took leave of the family, the old lady, who had listened to our conversations with much feeling, came to the door with me, and, handing me a five-dollar gold-piece, said, "I want to do something towards your preaching here." I accepted the gift, and thanked her kindly; saying, "If you should ever be in sorrow or affliction, send for me, and I will come, if you wish me." Remembering how near her aged husband is to the end of his earthly pilgrimage, her eyes filled with tears. She said she would send for me; and I came away, feeling that I had sowed good seed by the wayside, which the fowls of the air would not carry away, and which would grow, and bring forth fruit.

At Centralia, I gave to an aged man, who was utterly sceptical as to the truth of Christianity, a copy of the "Memoirs of Dr. Channing;" and he began to read it with great interest before I left him. It would not surprise me to find, on my next visit, that he is a converted

man. Unitarian Christianity is the only remedy for the infidelity of the West; and there is great good to be done, if we only had the means to disseminate our views, and send our preachers throughout these Western States, not to the large cities merely, but to the small towns and the growing villages of the West. But no such mission can be self-supporting. The agents in this work must be sent, and mainly supported, by our older churches and religious associations.

Another Sunday in August I gave to Springfield, Ill., the capital of our State. The Universalist Church was opened for me, and I preached morning and evening to a small congregation. It was a very hot day, — the mercury standing at ninety-six degrees in the shade, — and the people could not attend church without great discomfort. Capt. George Barrel was present, and manifested his interest and sympathy. The rest of my hearers were mostly Universalists, and I was most kindly and hospitably entertained among them. They have no minister at present. The Unitarians at Springfield are few, and have rather kept aloof from our Universalist friends. They have not kept pace with the progress of the two denominations towards a common fellowship, and are led by social influences to the Episcopal and Presbyterian churches. On two occasions, I have preached in the Universalist Church (a beautiful edifice near the Governor's house); but no Unitarian in Springfield, except Capt. Barrel, has ever been to hear me.

Recently, however, an excellent family of our faith has removed to our State capital, and they are alive to its interests and influence. I was so fortunate as to make their acquaintance before I left, and to receive the promise of their co-operation in my future missionary work.

In all these journeyings, I carry packages of the

"Monthly Journal" with me, and distribute them in the cars, and to the congregations that attend my preaching. Sometimes I have fallen in with car-loads of soldiers going to the war; and I have uniformly given them all I had, and found them readily accepted, and read with avidity. Fortunately, I have been well supplied from the Association, in addition to many that I brought home with me from Quincy a year and a half ago.

Since I commenced writing this report, a sudden change has come over my prospects. I have just been elected chaplain of the "Lyon Regiment" of Missouri Volunteers, and will, in a few weeks, go to the war, to be a missionary, and spiritual friend, to a thousand soldiers who are now forming this new regiment for the service of their country. I shall, next Sunday, preach my farewell sermon to the church in this city; make another visit to each of my missionary congregations; commend them to the care of the good Shepherd during my absence, in the hope of some day returning to them; and be in readiness to march with the regiment as soon as it is full and under orders.

The church in this city is likely to be left without a minister. A call had been given to Rev. C. A. Staples, of St. Louis, to succeed me in the pastorate of this church, and it was supposed he would accept it; but he also has been elected chaplain of the Engineer Corps of Missouri Volunteers, and will probably go to the war. It is difficult to resist such an opportunity of doing good as these chaplaincies present; for the more temperate, sober, and upright our men can be persuaded to be, the more religious, manly, and morally brave they are, the better soldiers they will make, and the better prepared they will be to meet, if necessary, a soldier's death. Much good also can be done by a brave and faithful minister among the wounded and dying on the field of battle, and among the sick in the hos-

pitals of the army. As true soldiers of Jesus Christ, we are bound to improve these opportunities, and to serve him in serving our country and our fellow-man.

In this new mission, I propose to take reading with me for the men; and I will write you hereafter where packages of the "Monthly Journal" may be sent to me; and also to the publishers of the "Christian Register" and "Inquirer," to send me such spare copies of their papers as they can furnish; for the latest and freshest reading matter is the best. I see that the Association is about to publish a small volume for the army, containing selections from the New Testament and the Psalms; and also a small volume of Songs and Hymns. I wish these could be united in one, with an appropriate form for worship; and that the Psalms might be arranged in selections, for alternate reading by the chaplain and the regiment in the public religious services of the army. But, whether this is done or not, I should like to circulate in our regiment whatever you may publish of this kind.

In concluding this report, let me add, that Rev. Dr. Eliot is at work with his usual efficiency in the cause of our country, by his labors as a member of the Sanitary Commission at St. Louis. A large hospital has been fitted up and furnished, capable of accommodating from five hundred to a thousand sick and wounded men; and nurses are already established in the care of it. As the war rages in Missouri, St. Louis, from its convenient position, is liable to have many sick and wounded thrown upon its care; and many who suffered at the battle of Springfield are already there.

As my labors in the army will be of a missionary character, I shall continue to send you reports for the "Journal."

Fraternally yours, J. GILBERT FORMAN.

THE ARMY FUND.

Two months ago, the Executive Committee of this Association sent to all the societies of our faith a circular, asking contributions to aid them in providing suitable reading for the soldiers. Twenty-five societies have now responded, and have contributed the sum of $791.46. Of this amount, the Committee have expended some $700; and this is what has been done with it.

First, There have been printed and distributed five thousand copies of the "Soldier's Companion," or Army Number of the "Monthly Journal;" sixteen regiments having been supplied with from three to five hundred each.

Second, Four tracts have been published in the army series, — "The Man and the Soldier," by Rev. George Putnam, D.D.; "The Soldier of the Good Cause," by Charles Eliot Norton; "The Home to the Camp," by Rev. J. F. W. Ware; and "Liberty and Law, a Poem for the Hour," delivered before the Phi Beta Kappa Society of Harvard College in July last, by Elbridge J. Cutler. Of each of these, five thousand have been issued; making, in all, twenty thousand tracts which have been, or are to be, distributed among the soldiers.

Third, An arrangement has been made with the publishers of several weekly papers, whereby seven hundred and fifty copies will be circulated every week for six months. They are sent in packages of ten to a regiment, — one for each company; and thus will be furnished to seventy-five regiments. Each issue of these papers is to contain at least one column specially adapted to the wants of the soldiers. All this has been done with about $700.

The amount already received, $791.46, has been contributed by twenty-five societies, — an average to each of $31. The largest sum received was $89; the smallest, $6.10. Seven contributions have been less than $20; eleven, over $30. Now, in the denomination, there must be at least two hundred societies as well able to aid us in this good work as those from whom we have heard. There is certainly not one of them that cannot contribute $6.10; and there are many who can easily give more than $89. If the societies who have not yet assisted us will only give as liberally as these twenty-five, we shall have *six or seven thousand dollars* to use for the moral and spiritual improvement of our soldiers.

Then we can distribute, instead of five thousand, *forty thousand* of our "Soldier's Companion;" supplying at least one hundred and twenty-five regiments. We can circulate a hundred and sixty thousand tracts, and furnish weekly three papers to every company in the Federal Army.

It would be folly for us to occupy space in attempting to show the great advantages of this work in which the Association is now engaged. All must see and acknowledge them; all must allow that the money used for such purposes will be indeed well spent.

Moreover, we believe that our friends are ready and willing to aid us, if the opportunity is only offered. Let the contribution-box be passed round in every church, and the result cannot fail to be at least six thousand dollars for the Army Fund.

Pastors, will not each of you see that this is done, and done at once? No matter if you *have*, within a Sunday or two, taken up a collection for some other purpose; no matter if your parish do find it somewhat hard, in these war-times, to collect the money for your salary: depend upon it, no one, whose friendship is worth the having, will be offended

with you for asking their aid in such a cause. Offer your people the privilege of giving to this Army Fund; and, so far from being offended, they will thank you heartily, and will be all the more ready and willing to contribute, a month hence, to some other worthy object, and to pay promptly their pew-tax when it shall become due.

DR. WALKER'S SERMONS.

Sermons preached in the Chapel of Harvard College. By JAMES WALKER, D.D. Boston: Ticknor & Fields.

THIS is another of those volumes of sermons, of which we have had several in this period, which are interesting as the best history, poetry, romance. TICKNOR & FIELDS, who have published for us the sermons of Robertson, of Horace Mann, of F. W. P. Greenwood, of Bartol, Lowell, Giles, and the sermon-like essays of Emerson, Whipple, and Holmes, have now added to their many favors by presenting us, in fair paper and type, these noble discourses, — apples of gold in a frame of silver.

Dr. Walker hesitates too long in publishing. We have waited for his "Lowell Lectures," it is now twenty years, and they do not come. Let us be thankful, then, for these discourses, containing so many ripe thoughts in such perfect expression.

We think it no extravagance to place Dr. Walker's Sermons with those of Buckminster, Channing, Greenwood, Robertson; and to say of his, as of theirs, that the world will not willingly let them die.

The essential quality of these sermons is their REASON-

ABLENESS. They are reasonable in their substance, reasonable in their form; not reasonable by being merely the utterance of what is considered common sense. These sermons are not truisms or commonplaces: they are sights of truth, such as are given to man's reason to behold when it is kept pure and sound. These sights are subjected to a careful analysis, are conscientiously sifted, and expressed at last in a form so distinct as to be intelligible to every one, but so well fortified as to be impregnable. Thus they resemble those famous citadels, which look like green mounds, incapable of resisting a charge of cavalry, but which endure a storm of shot and shell from the heaviest artillery, without being taken.

Occasionally we meet with pregnant sentences, which, in their weight of antithesis, remind us of Lord Bacon; as when, for example, speaking of the apostles, Dr. Walker says, "They were not taken from the lowest class in society; in that case, they would have had too much to learn: nor yet from the highest class; in that case, they would have had too much to unlearn."

Since writing this notice, we have read one in the November number of the "Atlantic," which seems to us to be written with great discrimination and truth.

This is a book to be bought and read by all who are capable of understanding that Christianity is wisdom as well as power, — capable of being at once children in faith, and men in understanding. This is one of the best pronunciamentos of RATIONAL CHRISTIANITY. It assumes everywhere the old stand-point of authority, and is based on supernaturalism; yet even the newest school must like the instinctive and essential rationalism of all its parts, and the manly frankness of every utterance.

THE REJECTED STONE.

"The Rejected Stone; or, Insurrection *vs.* Resurrection in America." By a Native of Virginia. Boston: Walker, Wise, & Co., 245, Washington Street. 1861.

THIS eloquent, argumentative, electric work is instinct with the passion of the South and the reason of the North. In some respects, it reminds us of the Abbé de la Mennais. The author's name is not given; but "how can a man be concealed?" Native of Virginia, writer of poetico-illustrated sermons, hater of slavery, we know thee! The argument for emancipation, as a war-measure and a peace-measure; as good for North and South; as wisdom, justice, prudence, Christianity, all in one, — is here urged by an infinite variety of reasons, appeals, and brilliant snatches from nature, biography, and history. This book is a prophecy of the event it demands, and will be a cause of the result it predicts. If our President and each of his cabinet, and every general and colonel and captain, would read it — IF!

PRAYER.

BRIGHT leaves! that far, from yonder mountain slope,
Invade mine eyes with spears and shields of green, —
Each tiny knight in distance hides unseen, —
Your vast hosts wear the emerald hue of hope.
O gems of air! that build yon sapphire cope,
Your single loveliness what eye may scan?
Yet, in the linkèd myriads of your span,
What wealth of blue, what azure vistas, ope?
Still prayers! that daily rise at morn and even
From lowly closets, and sweet, Christ-like hearts,
Secret, invisible except to Heaven,
As up to God each silently departs.
Bright with confederate blaze, ye stream afar,
And make each holy life a pure, eternal star. F. E. A.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Oct. 14, 1861. — Present, Messrs. Hedge, Emerson, Lincoln, Brigham, Newell, Barrett, Stebbins, Winkley, Sawyer, and Fox.

"The financial condition of the Association," the subject specially assigned for this meeting, was first taken up for consideration. The Chairman of the Finance Committee — George B. Emerson, Esq. — read, by request of the Board, an appeal to the churches and a letter to pastors, written in accordance with the vote passed at the last annual meeting. After some discussion, in which the opinion was generally expressed, that in view of the recent appeals for the Army Fund of the Association, for Antioch College, and other objects, it was not expedient to ask the societies for further contributions at present, it was decided to postpone any action on the subject until some future meeting.

Mr. Emerson, as Chairman of the Committee on Army Tracts, reported that he had arranged with the publishers of the "Boston Weekly Advertiser" for five hundred copies of their paper, to be distributed among the New-England regiments, — each issue to contain at least a column of reading specially adapted to the soldiers.

The Committee on the "Soldier's Companion" reported that the first edition was nearly exhausted; and they were authorized to print at once a second edition, of five thousand copies.

The Secretary presented an application from the Chaplain of the 24th Massachusetts Regiment for copies of the "Christian Inquirer," for the use of the soldiers under his charge; and it was voted that ten copies be sent to him for six months. It was then voted that the Secretary be au-

thorized to furnish ten copies of the "Christian Register" or the "Christian Inquirer" to any chaplain who should apply for them.

The Secretary was authorized to distribute among the soldiers the copies of "Katherine Morris" now in possession of the Association.

INTELLIGENCE.

The ANNUAL CONVENTION OF THE SUNDAY-SCHOOL SOCIETY was held in Boston, at the Hollis-street Church, Oct. 14 and 15. The following officers were elected for the ensuing year: *President*, Rev. Alonzo Hill, D.D., of Worcester. *Vice-Presidents*, Rev. William G. Eliot, D.D., of St. Louis; Mr. J. N. Daniell, of Roxbury; and the presidents of the various county societies. *Secretary*, Mr. Joseph H. Allen, of Boston. *Treasurer*, Mr. George W. Fox, of Boston. *Directors*, Rev. J. M. Masters, of North Cambridge; Rev. Charles Lowe, of Somerville; Mr. Geo. M. Champney, of Woburn; Hon. F. W. Lincoln, jun., of Boston; Henry Bigelow, M.D., of Newton Corner; and Geo. H. Nichols, M.D., of Boston. On the evening of Monday, the 14th, a sermon was preached before the Convention by Rev. F. A. Farley, D.D., of Brooklyn, N.Y.; and Tuesday was occupied in the discussion of the following subjects: "Education and Religion;" and "The Lessons, Dangers, and Duties of the Hour." The discussion on the first subject was introduced by an essay from Mr. Richard Warren, of New York.

The AUTUMNAL CONVENTION was held in Boston, at the Hollis-street Church, commencing Tuesday evening, Oct. 15; on which occasion, a sermon was preached by Rev. Horatio Stebbins, of Portland, Me. The officers for the Convention were, for *President*, Rev. Ed. B. Hall, D.D., of Providence, R.I.;

Vice-Presidents, John H. Rogers, Esq., and William Brigham, Esq., of Boston; *Secretaries*, Rev. S. S. Hunting, of Manchester, N.H., and Rev. W. J. Potter, of New Bedford. On Wednesday, the forenoon and afternoon were occupied in discussing the views advanced in the sermon of the evening previous; and, in the evening, a discourse was delivered by Rev. Augustus Woodbury, of Providence, R.I. Thursday forenoon was devoted to a conference for the expression of feeling and conviction on "Our Christian Duty to the Country;" and the Convention closed with the communion-service, administered by Rev. Cazneau Palfrey, D.D., and Rev. William H. Channing. Rev. A. P. Putnam of Roxbury, Rev. N. A. Staples of Brooklyn, N.Y., and Mr. A. W. Hobart of Boston, were appointed a committee to make arrangements for the next Convention.

Rev. J. G. FORMAN, formerly of Alton, Ill., has been appointed chaplain of the "Lyon Regiment" of Missouri Volunteers.

Mr. HENRY H. BARBER, a graduate of the Meadville Theological School in the class of 1861, has received a call from the society in Harvard, Mass.

Rev. FREDERIC FROTHINGHAM, of Portland, Me., has been invited to a professorship in the Meadville Theological School.

Rev. A. H. CONANT, formerly of Rockford, Ill., has been appointed chaplain of the Nineteenth Regiment of Illinois Volunteers.

Rev. J. F. LOVERING has resigned the charge of the Twelfth Congregational Society, Boston.

Rev. WILLIAM T. CLARKE, of Haverhill, has accepted an invitation to take charge of the society in East Cambridge, Mass.

Mr. JOHN B. GREEN, a graduate of the Meadville Theological School in the class of 1861, has been invited to take charge of the society in Bernardston, Mass.

Rev. C. A. STAPLES, of St. Louis, Mo., has been appointed chaplain of the Engineer Corps of Missouri Volunteers.

Mr. LIVINGSTON STONE, a graduate of the Meadville Theological School in the class of 1860, has accepted an invitation to take charge of the society in Billerica, Mass., for one year.

Mr. SIDNEY H. MORSE has been invited to take charge of the society in Fond du Lac, Wis.

Rev. WILLIAM A. WHITWELL has been invited to preach in the new chapel on Chestnut Hill, Brookline, Mass. This rural chapel, built through the munificence of one individual, was dedicated on Wednesday, Oct. 2. The dedicatory prayer was offered by Rev. S. K. Lothrop, D.D., of Boston; Rev. F. H. Hedge, D.D., of Brookline, preached the sermon; and Rev. W. A. Whitwell offered the concluding prayer.

Rev. S. S. HUNTING, of Manchester, N.H., has received a call from the society in Detroit, Mich.

Mr. HENRY W. FOOTE, a graduate of the Cambridge Divinity School in the class of 1861, has received a unanimous call from the King's-Chapel Society, Boston.

LANCASTER, N.H. — The society in this place, not willing to close their place of worship, have decided to hold religious services during the winter, to be conducted by members of the society.

Rev. WILLIAM H. CHANNING has accepted a call from the society in Washington, D.C.; and will enter upon his labors in November.

BOOKS RECEIVED

Since our last Notice.

Cheap Cotton by Free Labor. By A COTTON MANUFACTURER. Boston: A. Williams & Co., 100, Washington Street. Price, 12 cents.

Twelve cents could not be better laid out than in purchasing this pamphlet of fifty-two 8vo pages. It bears heavily on the great question of the hour. It shows that a great quantity of cotton is now raised by free labor in Texas and in all the Southern States.

The Social Significance of our Institutions. An Oration, &c., by HENRY JAMES. Boston: Ticknor & Fields. 1861.

Liberal Theology and Christianity. A discourse preached before the Unitarian Society of the Church of the Redeemer, Cincinnati. By Prof. J. C. ZACHOS.

Sermons. By JAMES WALKER. Ticknor & Fields.
[Noticed in this number.]

Sod: the Mysteries of Adoni. By S. F. DUNLAP, author of "Vestiges of the Spirit-history of Man." Williams & Norgate. London. 1861.

Sod, the Son of the Man. By S. F. DUNLAP, &c. Williams & Norgate. London. 1861.

These two very curious volumes are not to be despatched in a book-notice: possibly we may say something of them hereafter.

The Rejected Stone. By A NATIVE OF VIRGINIA. Boston: Walker, Wise, & Co. 1861.
[Noticed in this number.]

Review of a Letter from Rev. JOHN H. HOPKINS, *Bishop of Vermont, on the Bible View of Slavery.* Burlington. 1861.
The bishop is here given what he deserves and needs.

Tom Brown at Oxford. A Sequel to School-Days at Rugby. By THOMAS HUGHES. Boston: Ticknor & Fields.

The remarks formerly made about the "Recreations of a Country Parson" will apply nearly as well to this book. The book on "School-Days at Rugby" was written out of a living and real experience, and so interested every one. The book about Oxford was written because the other had been written first. Just so, Mrs. Stowe wrote "Dred" because she had written "Uncle Tom."

Mr. Hughes is a very sensible man, and has about as little of English conventionalism as most writers of the fast-anchored isle. We observe, however, that he refers respectfully to that peculiarly English sacrament, or act of devotion, which consists in putting your face into your hat on entering church. Travellers on the Continent must have observed with astonishment how their English friends, who at other times may have manifested the smallest interest in Christianity, seem disposed to resume their religious duties in this one sacred act of hat-worship. Mr. Hughes, who is a rational and sincere Christian, appears in this regard to follow the English ritual. Thus he speaks: "Tom looked steadily into his cap during the bidding prayer, and sat down composedly afterwards." Now, to look

into one's cap is certainly an innocent operation; but, when it is elevated into the dignity of a religious act, it takes "a Dissenter" somewhat by surprise.

We have not had time to read this volume through; but we are sure that it is all sensible and good. The impetus acquired by reading "Tom Brown at Rugby" may easily carry one also through these two volumes; but, we think, not much further.

ACKNOWLEDGMENTS.

1861.				
Sept. 19.	From	Mr. W. V. Spencer, towards Life-membership		$10.00
" "	"	Society in Sterling, for Monthly Journals		35.00
Oct. 9.	"	Society in Montreal, Canada, for Monthly Journals		50.00
" 12.	"	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund		87.50
" 15.	"	Society at Newton Corner, for Church in Kalamazoo, Mich.	$50.00	
" "	"	Society at Newton Corner, as a donation	20.00	70.00
" 16.	"	Society in West Newton, for Monthly Journals		10.00

ARMY FUND.

The following sums have been received to aid in distributing books and tracts among the soldiers: —

Sept. 19.	From	Ladies' Sewing Circle, Belmont	$16.00
" "	"	Rev. Frederic Frothingham's Society, Portland	40.00
" 23.	"	Rev. H. W. Brown's Society, Augusta, Me.	17.15
" 25.	"	Society in Brookline, additional	3.00
" 27.	"	Rev. Joshua Young's Society, Burlington, Vt.	23.00
" 30.	"	Rev. J. F. W. Ware's Society, Cambridgeport	63.00
Oct. 1.	"	Rev. Edgar Buckingham's Society, Troy, N.Y.	53.00
" "	"	Society in East Boston	17.00
" 3.	"	Rev. J. D. Well's Society, Quincy	41.00
" "	"	Rev. W. J. Potter's Society, New Bedford	32.00
" 7.	"	Hollis-street Society, Boston	34.00
" "	"	Rev. W. R. Alger's Society, Boston	20.00
" 9.	"	American Ladies in Rev. John Cordner's Society, Montreal, Canada	30.00
" 15.	"	Rev. William Silsbee's Society, Northampton	24.00
" "	"	Rev. A. M. Bridge's Society, Hampton Falls, N.H.	6.10
" "	"	Rev. E. J. Young's Society, Newton Corner	20.00
" 16.	"	Rev. Dr. Dewey's Society, Boston	54.00
" 17.	"	Miss A. Curtis, Scituate	1.00
" "	"	Rev. Jacob Caldwell	1.00
" "	"	John Prentiss, Esq., Keene, N.H.	2.00
" "	"	a Friend	2.50
" 19.	"	the Worcester Association, for "Soldier's Companions"	30.00
" 21.	"	Mrs. Morton, Neponset	10.00
" 23.	"	Rev. Daniel Bowen's Society, Hingham	9.66

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Horatio Alger, Jr.	South Natick.
G. W. Bartlett	Cambridge.
John B. Beach	Meadville, Penn.
Samuel C. Beane	Cambridge.
William M. Bicknell	Harrison Square.
John A. Buckingham	Cambridge.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Merritt E. Goddard	Cambridge.
Augustus M. Haskell	Cambridge.
James T. Hewes	Cambridge.
M. G. Kimball	Newtonville, Ms.
Lyman Maynard	Milford, Mass.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
J. Henry Wiggin	Boston.*
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.
J. C. Zachos	Cincinnati, O.

THE

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WASHINGTON CITY IN NOVEMBER.

[NOTE. — Having an opportunity of visiting Washington under circumstances which afforded favorable opportunities for seeing it to advantage, it became necessary to postpone the publication of the present number of the "Journal." By way of compensation for this delay, the Editor herewith presents the readers of the "Monthly" with his experience and observations during his ten days' residence in the national capital.]

MY last visit, of any length, to Washington, was in 1851, — ten years ago. In those days it was a city to weep over. It was a city of politicians and place-hunters. The influence of the Government and of office-holders was so preponderant, that all other powers gave way before the power of place.

The air of Washington was, in those days, thick with cunning, selfishness, and mean contrivance. How to sell your influence at the highest price; how to approach the sources of power; how to manœuvre and crawl, and climb into important offices, and then to use that position in order to get one more valuable, — this was, in those days, the understood object of all men. Two men wanted, for example, the same office. A says to B, "I will combine my

supporters with yours to get you this office, if you will combine your supporters with mine to get me another." Thus A, who came to Washington with recommendations for the office of Marshal of his district, yields that to B, and gets, instead, a position in the Treasury. Being in the Treasury, he gets acquainted with everybody, — heads of departments, members of Congress, &c. He is affable to every one, and tries all means to lay influential men under some kind of obligation to himself. He studies their tastes and whims. Especially he finds it useful to give frequent supper-parties, with oysters, cigars, and champagne. Few men decline such invitations; and, when you have drank a man's champagne once or twice, it is harder to refuse him what he wants. So A, instead of confining himself to his duties, is scheming to get some more profitable position. And it is only the first step which costs. If the important office is the gift of Mr. Z, at the very end of the alphabet, and Mr. B is his friend, Mr. B introduces him to C, C to D, and so on; and at last he gets Mr. Z to his champagne-suppers, and then he attains his end.

Such was the course of things in Washington in 1851. One thing, however, was essential to all aspirants for office: they must believe in Slavery, or, at least, must believe in giving Slavery all it asked. The bitter mockery then known as the "Compromises of 1850" had been passed. The Fugitive-slave Law of Senator Mason had been universally accepted as constitutional and right. All great men of all parties had agreed that antislavery agitation was ended. The conscience, reason, and heart of man was to be for ever silenced on this subject.

I recollect going into the Senate Chamber one day, and sitting behind the chair of Mr. Clay. It was his last session in Congress. He spoke, that morning, with great contempt of the "Free-soil" Party; and said, "We have

put them down, down, down, — so low down, that they will never rise again." Yet now the principles of this party, so low in 1851, have, in 1861, taken possession of the White House and the Capitol.

But, in those days, to be a Free-soiler was equivalent to exclusion from the common courtesies and privileges of Washington. All public offices, all places in the Cabinet, all important committees in the Senate and House, were held by their opponents. At the house of Gamaliel Bailey, Editor of the "National Era," a little knot of Free-soilers would collect, every evening: there I used to see Giddings, Seward, Chase, Hale, Julian, Horace Mann, and a few others. Meantime, the great East Room of the White House was nightly crowded with ambassadors, heads of department, military and naval officers, and the most brilliant women of the land; so crowded, that it was difficult to see any one at a distance from you, except two men who towered head and shoulders above all the rest, and were visible from any part of the room, — Gen. Scott and Sam Houston.

That book may be said to be the most immoral which *assumes* selfishness and worldliness as the normal condition of men: that book is most immoral, which, like Balzac's novels, for example, *takes it for granted* that all men are worldly and vain, all women frivolous and false. And so that state of society may be considered most immoral, in which "hypocrisy, the homage which vice pays to virtue," is cast aside as too flimsy a veil, and in which every one takes for granted that his neighbor, like himself, is to be bought and sold. Such was Washington when I saw it during the session of Congress in 1850–51.

Only by taking these things into account can we understand why men like Clay and Webster — great statesmen, greater than most of our Presidents — could still wish to be

President. To us it seemed that it would be a descent for them to go from the Senate, from which their words went far and wide through the land, into the White House. At our distance from Washington, any one such man eclipses the President. But, in Washington, any accidental President eclipses them all: for there all, or nearly all, are seeking for power and place; and the President is the great source of power and place. In Washington, the truly great statesmen are neglected by the multitude who throng with adulation the portals of the palace.

We must take this element into account, in order to understand the course of our great men. The thick, false air of Washington corrupts some, stifles others, and makes others furious. This explains Andrew Jackson's rage against his opponents, who represented to him all this corruption. This explains the cynical tone which John Quincy Adams sometimes assumed, thus secluding himself from this moral miasma. This also explains the death of men, who, like Harrison and Taylor, were too honest to yield to these influences, and too inexperienced in craft to know how to resist them: their feet were caught in the mud of this Serbonian bog, and they died. Men who are honest at home either become corrupted at Washington, or else, in their effort to resist corruption, go too far the other way, and become irritable, morose, impracticable.

Such was Washington in 1851. How is it now, in 1861?

Ten years have passed; and what a change! The crowds who then thronged Presidential levees are either fled, or "gone to salute the rising morn." That "rising morn" is the same Free-soil dynasty, which, ten years ago, met in Dr. Bailey's little upper chamber, — that same party which these ears of mine heard Henry Clay then declare to be "put down, down, down, first even and for ever!"

The two foremost men in the Cabinet of Mr. Lincoln are two who used to meet in that room, — Seward and Chase: another — Henry Wilson — is chairman of one of the most important committees. Every thing has passed over into the hands of the party which was then DOWN, — White House, Capitol, Departments, Army, Navy, Treasury, — every thing but the Supreme Court; and that sits helpless for good, powerless for evil. Young politician, believe in IDEAS!

Blinded by some divine Nemesis, the Slave power, which had all in its hands, flung all away. Dividing its party at Charleston, it gave the Republicans the President; by seceding from Congress, it gave them a majority in both Houses; by making war on the Union, it gave them the support of a united North; holding the sword and purse of the Union, the Army and Navy, the Senate and House, it threw them all away. Where are the voices once so loud and arrogant, so domineering and overbearing? Where are Jefferson Davis and Breckinridge, Bayard and Hunter, Mason and Clingman, Toombs and Hammond, Slidell and Benjamin, Mallory and Gwin, Prior and Keitt, Cobb and Floyd? Departed all, and departed for ever. Some are leading rebel regiments; some contriving ways and means for the bankrupt Southern Confederacy; some gone into retirement on their ruined plantations; some meditating on the vicissitudes of fortune, in Fort Warren. Even the halls where they ranted and blustered are empty. New men; new scenes. The old Senate Chamber and Representative Rooms are empty, swept, and filled with sculptures. The new era has taken to itself new and splendid halls in the extended Capitol, which has spread its wings, as though pluming itself for a grander flight. But I willingly lingered in the scene of those great debates, which the pen of History shall make immortal. I stood in

the place where was the desk of John Quincy Adams, and thought of the time when the brave old hero stood alone, for three days, attacked by all the Southern bullies and Northern dough-faces, — he alone against all, and conquering them all. And now his words have ripened into deeds; his thoughts have changed into rifles and bayonets. The spurs and sabres of cavalry-officers clanked against the floor, as they strode through these desolate rooms. Curious soldiers from New Hampshire and Minnesota were spending their day's furlough in wandering through these chambers. In the *souterrains* beneath the Capitol are immense bakeries for the army; forty thousand loaves of bread baked *per diem:* so the Capitol, which formerly gave the nation mostly empty air, now at least gives it wholesome bread.

Washington is wholly changed. WAR, changing every thing else, has changed this too. War is a stern purifier; but it purifies thoroughly. "Quem medicamenta non sanant, ferrum sanat," says Hippocrates. The steel will heal that national sickness which no political medicine could cure. The toga has yielded to the sword. The streets are full of uniforms. Generals, with one or two stars on their shoulders, sit opposite you at breakfast. Aids of the Commander-in-chief gallop through the streets. Sentinels pace slowly before the public offices. The national banner floats in the air. The caparisoned horses stamp before the door. The regimental wagons lumber along the streets. The roll of the drum comes from the camps. The uniforms of every State meet you in the crowd. The heavy tread of soldiers marching in or out of the city comes heavily on the ear. The provost-marshal's guard goes its steady rounds, stopping all license or intemperance, — the best police Washington ever had: so that this city, once the most intemperate, is now one of the most temperate, in the country. My

authority for this statement is the testimony of omnibus-drivers and hack-drivers, who all assured me that no drunken soldiers were now ever to be seen.

Thus the toga, defiled by cunning and dishonesty, has yielded to the cruel but sincere sword. Washington is a beleaguered and defenced city. On every hill around are camps. As you ride into the city from any direction, these beautiful, spectral lines of tents gleam under the soft moonlight; their fires burn red among the trees. Sentinels stop your carriage, and demand your pass. The whole scene recalls to one's mind the description, by Walter Scott, given of Paris after the battle of Waterloo: —

> "The drums' deep roll was heard from far;
> The bugles wildly blew
> Good-night to hulan and hussar,
> Who garrisoned St. Cloud."

Only Paris was occupied by the enemy; while Washington is garrisoned by its defenders. But all is war and warlike. Thus the whole aspect of the city is changed. It is like a city of Europe, — like Berlin or Vienna or St. Petersburg; but with a difference. For this of ours is not a mere standing army, to be wielded blindly in the interests of despotism; but an intelligent army of freemen, come to protect liberty and law. It is the nation itself which has taken up arms, and come to Washington to defend its own life and the ideas of the fathers. It has come to defend the Declaration of Independence, and the Constitution, laws, and traditions of the land.

Therefore the most interesting thing in and about Washington is the army, considered as a collection of individuals. I enjoyed talking with the soldiers in the camps, in the hospitals, and in Washington. I talked with many of them from all parts of the land, — Michigan, Minnesota, Kentucky, Pennsylvania, Massachusetts, Vermont, New York;

Irish also, and Germans: and I never talked with so many men who seemed animated by so serious a desire and earnest a purpose; never with men more serious, manly, and unpretending. Rogues and villains there doubtless are in this, as in all armies; but they are in a small minority. The mails go from every camp, weighed down with letters for friends at home. From Port Royal, the other day, the steamer brought fifteen thousand letters, — an average of one for every man.

In Fort Runion, which is the *tête du pont* of the Long Bridge, there is a company of Marblehead men in garrison. Nearly every one of them has had fever and ague; for the fort is on the edge of a swamp. But the men said they were very willing to stay there; since any other company would have to be seasoned as they had been, and they were already acclimated. There was true heroism in this.

In the Union Hospital at Georgetown was a young Irishman who had been wounded by the explosion of a spent shell, which had been brought into the camp, and foolishly played with by the men, who got a pound or two of powder out of it, and then one of them dropped a coal of fire into it. It killed him on the spot, took the legs off from another; and a piece of it went into the tent where the Irishman was sleeping, and tore open his shoulder. He said, that, if it had only been in battle, he should not have minded it.

In another room, by himself, was a young man, dying of the effect of a mismanaged wound. His mother, a Quaker lady from Pennsylvania, was nursing him. Both were resigned and peaceful.

The majority of the sick men were suffering, not from wounds, but from camp-fever, typhoid, and pulmonary affections. Many were the victims of carelessness in the use of tools or arms. Some of the wounds received in

battle were received from their own friends, in the confusion of a night-attack.

Every camp has its hospital tent, which is comfortable enough in good weather; but, in cold and rain, it must be quite otherwise. There are two large and very comfortable hospitals in Georgetown, the Union and Seminary. In the latter I saw Capt. Schmidt, of Company E, Massachusetts Twentieth, who received five wounds in the battle of Ball's Bluff, and is recovering from them all.

From this point I will throw my remarks into the form of a diary, as I shall thereby be more likely to preserve the freshness of the original impressions.

Thursday, Nov. 14. — Reached Washington after dark, in the rain. All the hotels crowded. Go to Willard's, and find the entries filled with men, mostly in military costume, pushing to and fro. Up-stairs the parlors are comfortable, not too high, not light enough, but with cheerful fires. Go out, and see Mr. Frederic Knapp, formerly Unitarian minister in Brookline, one of the most active and useful members of the Sanitary Commission; of which Commission we will presently speak. See also Mr. William Henry Channing, who is now established as pastor of the Unitarian Society in Washington. The society considers itself very fortunate to obtain his services, and he is listened to by large and attentive congregations.

Friday, Nov. 15. — Visited the Capitol and the office of the Sanitary Commission with W. H. C. The extension of the Capitol has made it one of the most imposing buildings in the world. For once, an alteration has been an improvement. The dome, which is yet unfinished, will, when complete and surmounted by Crawford's splendid statue of "America," leave little to be desired in form or size. The building stands so high, that it is seen from great distances

in every direction; and, as it comes in sight from the north and from the other side of the Potomac, constantly suggests St. Peter's. The vast wings recently added to the Capitol give relief by their projecting masses, and break the glittering front of marble by grand stairways, porticoes, and shadowy recesses. The new halls for the Senate and House are a profusion of marbles, frescoes, and gilding. The beautiful Tennessee marble, which is a bluish gray, and takes a high polish, alternates with white marbles in the corridors, and flights of stairs. The Houses of Parliament are externally monotonous compared with our Capitol; and we remember no such splendid interiors on the Continent as our two Chambers. In the old Hall of Representatives stand some statues intended for the pediment. Some, by Crawford, are beautiful; but some are poor. A woodcutter, chopping down a tree, is meant to represent the backwood pioneers; but the artist has contrived to make two mistakes, which he might have avoided by looking five minutes at any woodman felling a tree. No woodman holds his axe, when at its elevation, with both hands together at the end of the handle; and no woodman cuts through a tree with a cut slanting *down* from the outside. Such mistakes are unpardonable in that which is intended to stand for ever to represent pioneer-life.

The Sanitary Commission is a striking instance of the power in the American people to extemporize an institution. On the last day of April, I was present at a meeting, called, in the lower hall of the Cooper Institute, to see if any thing could be done for the health of the soldiers; and now, in November, we have a thoroughly organized and very efficient institution, in full working order. Its work is mainly this: (1.) To inspect all the camps and regiments, and, by a minute and carefully arranged system of questions, suggest to colonel and surgeon any defects or

improvements. (2.) To provide all the comforts and necessaries for the soldiers, especially those in hospital, which the Government does not provide. (3.) To maintain a soldiers' home and hospital for regiments just arrived at the city, and unable to reach their quarters. (4.) To do mediatorial work between the Government and soldiers, — suggesting to Government what the soldiers need, and procuring for individual soldiers what they do not know how to get for themselves. Government has provided them with three buildings in Washington, — one for their principal office, where all the clerical work is done; a second for a storehouse, where articles sent for soldiers' use are received, arranged, and kept till wanted; and the third for their soldiers' home and hospital.

The storehouse of the Commission is full of goods; though they are being sent off continually, as orders arrive from the different regiments. Between three and four hundred boxes had just been received from Massachusetts alone, — the work and gift of women mostly. One room was full of blankets and comforters; another, of sheets and pillow-cases. In one corner was an immense pile of dressing-gowns; in another, a great stock of woollen stockings. Heaps of books were in an upper chamber: and among them I noticed about a cord of "Harpers' Magazines;" which work seemed to me to have been fore-ordained from the foundation of the world for this purpose, and no other. The miscellaneous character of the collection was remarkable. Here were bottles of currant-wine, and there a heap of crutches, camp-stools, cocoa, tea, sponges, lint, preserves, old sheets, brandy, lemon-sirup, dressing-gowns, backgammon-boards, corn-starch, flannel trousers, bay-rum, slippers, &c.

Saturday, Nov. 16. — Went in a carriage with three friends (one of them being Mr. Channing, and another the

Boston correspondent of the "New-York Tribune") over the Long Bridge, on a visit to some of the camps in Virginia. Our passes, good for ten days, and admitting us everywhere within the lines, had been procured from Gen. McLellan. We first went to Fort Runion and Fort Albany, both garrisoned by the Massachusetts Fourteenth, and under the command of Col. William B. Greene. Col. Greene is a graduate of West Point, and has been successively in the Florida War, as United-States officer of regulars; student of theology in the Baptist Seminary, Newton; Unitarian minister at South Brookfield, Mass.; and author of various profound metaphysical, theological, and politico-economical works. From Fort Albany, one overlooks the Potomac and a wide extent of country. It is a powerful fortification, defended by high earthworks, deep ditches, a tangled *abattis* of limbs of trees, and heavy pieces of artillery. The colonel summoned his regiment together, and asked them to sing some of their songs and hymns for the party; introducing to them more particularly Mrs. John A. Andrew. Among these songs, the most conspicuous was the famous John Brown song:—

> "John Brown's body is mouldering in the grave;
> His soul is marching on.
> Glory, hallelujah!"

Several times afterward did we hear this hymn sounding among the woods of Virginia; and surely it seemed true in the deepest sense. John Brown's soul *is* marching on! For what is the soul of John Brown but his unconquerable hatred of slavery, and his fervent desire of seeing it abolished? And is not that desire and feeling MARCHING ON? Is not slavery recognized more and more as the cause of the war, the deadly foe of the Union, the poison in our cup, the enemy of true democracy and true Christianity, and something which must be destroyed, if the life

of the nation is to be saved? Every day is adding to the strength and depth of these convictions; and John Brown's *soul* is yet to lead the armies of the nation to their destined work.

To say this, or something equivalent, to Massachusetts men, on the banks of the Potomac, in Old Virginia, was accounted by me a privilege. The colonel asked us to speak to the men, and we did; but at this time we spoke of the pride which we in Massachusetts took in our soldiers, — of the credit they brought to the old State by their discipline in camp, and courage in the field. We told them, that to be a Massachusetts man was to be honored everywhere. We told them of the women at home, who could be only happy when doing something for their soldiers; and of the heroic deaths of the brave officers, Massachusetts boys, who, amid their own sufferings, thought only of their men and their heroism. Such thoughts came spontaneously to the mind, and belonged to the hour and place. One of the speakers was a lady of the party, who said a few generous words, in touching accents, suited to the scene and hour.

Driving on to Bailey's Cross-roads, past Blenker's headquarters, we came to Munson's Hill, also strongly fortified; and, after climbing this, we arrived at Falls Church. This old Virginia church, of dark brick, is plain in its interior, but has the Ten Commandments on the wall, and a clerk's desk before the pulpit. It stands in the midst of an old cemetery, where the latest graves are of two picket soldiers, who sleep peacefully side by side, — though one belonged to us, and the other to the rebels. This old church is now in our possession, but has alternately been held by both parties. The rebel lines are still so near, that we could see a pale thread of smoke, which we were told came from their fires. During this very morning's ride, indeed,

a company of our troops was attacked at no great distance from the church, and some of them taken prisoners. We returned to Washington by the road leading to the Georgetown Ferry; and on our way passed several camps, and saw the setting sun illuminating the distant Capitol.

During the evening, Governor Andrew took me, with two other gentlemen, to call on the President. The porter at the White House told us that he had gone out, but would soon be back. So we went on through gallery and corridor, blue room, council-room, and parlor, — all lighted, and all empty. The doors stood invitingly open; but not a soul could be anywhere seen. It was like a palace in the "Arabian Nights," from which king and court had been suddenly removed by genii. The only signs of occupancy which we found were two pairs of little shoes standing outside a door, indicative of children sleeping quietly within. Happy children, who can play all day in a palace as in a cottage, and sleep all night undisturbed by the uneasy cares which deny rest to kings and presidents!

Selecting the room which best suited us, we entertained each other, until the President, coming home and hearing our voices, came where we were. What is the impression which his appearance, manner, and conversation make on one? This: of an unassuming country gentleman, modest but self-possessed, with sagacity and full powers of observation, but without the least touch of political manœuvring. Mr. Lincoln is no politician; does not pretend to be a great and accomplished statesman; but is an honest, candid, modest, sagacious American citizen, who means to do his duty as well as he can. He is not exactly the man for a leader in a great crisis like the present; yet where could we find a better? This much he has a right to say to the nation: "You chose me for your President, without any effort or intrigue on my part. I did not seek the office: you gave

it to me. Now sustain me, and give me your confidence, till I show myself unworthy."

Sunday, Nov. 17. — Our whole party, some eighteen in all, called again on the President, who received us kindly. At eleven, A.M., I went to the Unitarian Church to hear William Henry Channing preach. The congregation was large, and seemed much interested. The *society* is not large, and has become disorganized, but is wholly united in Mr. Channing, and has great hopes of a new prosperity under his administration. I have seldom listened to a finer sermon than he gave the people this morning. It was in the best sense liberal, and in the best sense conservative He did full justice to all there is of truth in Orthodoxy, in the Roman-Catholic Church, and in Naturalism; such justice, indeed, that a representation of either party, if present, might have accepted the statement of his own belief as fair and adequate. It is seldom that one is found capable of thus entering into an opponent's thought, and being just, not merely to his statement, but to his underlying intention; and when Mr. Channing closed his discourse by a masterly description of three individuals, whom he selected as the best types of the truest Naturalism, Orthodoxy, and Catholicism, — taking for this purpose Ralph W. Emerson, H. W. Beecher, and Orestes A. Brownson, — the impression on the congregation was very profound.

In the afternoon of this sunny Sunday, I walked over the Long Bridge to hold a religious service with the Massachusetts Fourteenth, in Fort Albany, in compliance with an invitation brought to me on the previous evening by three of the soldiers. It so happened that I stood to address the troops with my face to the Potomac and the city of Washington; and the soft lights of evening gathered over the scene as the service went on, and the voices of the soldiers arose in song, while "the sounding aisles of

the dim woods" of Virginia rang to the anthem of the free soldiers of Massachusetts. It was a thrilling scene, and one long to be remembered by me.

After preaching, parade-drill; and after this came what the colonel called the "cultus of the flag."

The soldiers were drawn up around the flag-staff: the band saluted the flag; the men presented arms. Then the flag was lowered by four men, and carefully folded into a triangular form; then carried by one of them in his arms tenderly, as though it were a baby, while the others walked beside him; and the soldiers formed an escort for it to head-quarters, where it was put away for the night on a shelf.

One peculiarity of Washington is that you meet old friends and acquaintances from all parts of the world, and from all parts of your life. So here, at Willard's, I stumbled against stern-looking colonels, whom I had known as good little boys at Latin school; *vieux moustaches*, with whom I had played marbles; ladies from California, whom I had known twenty years ago as dashing young belles in Kentucky; a captain of cavalry, whom I last saw in some carboniferous geological era, keeping a store on White River, in Arkansas; old friends of youth, and newest acquaintances of yesterday. One should go to Washington to learn how rich his life has been; for there he meets again fragments of every part of it, huddled, it is true, somewhat miscellaneously together. The evening was never long enough (though we lengthened it into the small hours) to talk with all one's friends.

On Monday, Tuesday, and Wednesday, reviews. On Monday, we rode out to see a division-review of ten thousand men in Virginia; on Tuesday, we saw a brigade review, of four regiments, to the north of Washington; and, on Wednesday, assisted at the grand review of fifty or

sixty thousand men at Upton's Hill. The great review was most imposing to the imagination; but we saw more of martial evolution at the others. Our ride on Monday was particularly interesting. We rode to Gen. Wadsworth's head-quarters, and, from an observatory on the top, looked far and wide over miles of Virginia landscape. This is eight miles from Washington; and the house has been held by the rebels, who have written their ideas of Abe Lincoln and Scott on its walls. A cannon-ball, which passed through it, has left an evidence that fighting took place near. Here is one inscription: —

"☞ No use talking, Yankees won't fight. Whar's Scott, McLellan, and Old Abe? — *Answer.* Nowhar."

And here is another memorandum: —

"Sept. 13, 1861. — Heavy picket-firing all night. Under arms since three o'clock."

The officers at this place were very hospitable, and gave us a lunch seasoned by the most sincere and cordial goodwill; afterward they mounted their horses, and escorted our carriage to the great field, where Gen. McDowell was reviewing the division. Here were assembled ten thousand men of all arms, — infantry, cavalry, and artillery, — and the spectators consisted only of the occupants of two carriages and half a dozen persons on foot. But the spectacle was suddenly and strangely broken up. An adjutant came riding rapidly up, and communicated to the general, that, two miles off, an attack in force was being made on a regiment of Brooklyn soldiers, who were in danger of being surrounded and cut off. Immediately the aids rode in all directions; and it was evident, that, if we were to get away with our carriage, we must go before the masses of soldiers filled the road. So we drove rapidly back toward Wadsworth's head-quarters, which was also in the direction of

the skirmish. Soon we reached a hilltop, on which stood some soldiers, who pointed out where, some two miles away, thin puffs of smoke came up from among the trees. "There," said they, "the fighting is going on. Now we shall have some fun. I hope the general will send *us*." Presently Gen. McDowell came riding up close to us with his staff; and, soon after, a large body of cavalry galloped past down the hill toward Falls Church, at which point a road diverged toward the scene of action. On the other side, we saw large masses of our troops passing along another road, which led behind the scene of the skirmish; the object evidently being to surround the enemy. The excitement, to us, was great; for we did not know, nor probably did the generals, but that it might be the beginning of a battle. We left our carriage, and climbed on the ramparts of a fort near by, where we could see better. The firing continued in the distance for perhaps three-fourths of an hour. At last it became evident that the fight was nearly over, and we turned our horses' heads homeward. Soon we were surrounded by soldiers marching home from the review, — men of two Wisconsin regiments. They tramped before and behind and beside us, singing their songs; while occasionally a wild bugle-note, or the drum and fife, woke the echoes of the forest. The day had been windy; but the night was calm. The evening star hung in the west; and the full moon, rising in the east, over the distant Capitol, silvered the waters of the Potomac, — our holy river, made sacred with patriot blood. One of our party (who had been very anxious to get nearer to the fight, and very reluctant to come away from it) sang, for us and for the soldiers, songs appropriate to the hour. The pathetic tones of her voice were in unison with the scene; to complete whose picturesque character, presently came the addition of fires in the woods. Long

streams of red flame ran over the hills, and followed the courses of dried-up streams choked with sticks and leaves. So, at last, passing the heavy gates at Fort Albany and Fort Runion, we reached the Long Bridge, and returned into Washington, bearers of the news of another skirmish. Next day, it appeared that several of our men had been killed, and some of the other side, while others had been taken prisoners.

One of the pleasantest visits which I made was to Col. Berdan's camp of sharp-shooters, a few miles from Washington. The house occupied by the colonel and his lady is on a hill overlooking the city, with a pleasant winter garden in front, where summer flowers still lingered. It was a warm, still morning; and it seemed exactly like a December day at Sorrento or Albano. All was Italian, — the foliage, the hazy warmth, and even the distant dome, which now bears so much resemblance to that of St. Peter. The men went through their skirmishing-drill to the note of the bugle. They are armed with six-shooting rifles, and bayonets, except a few, who have the heavy telescope-rifle. This piece, which weighs from twenty to sixty pounds, and will hit its object at half a mile, Col. Berdan calls his "light artillery." The objection to its general use is its weight, and the time it takes to load it; but a few of them, protected by the other skirmishers, he thinks, will be very useful.

Gen. McLellan I saw in his house, long enough to obtain a distinct impression of his personality, and to make a few observations on his head and face. He is a compact man, *teres totus atque rotundus.* He is said to be possessed of great physical strength; and some one, who knew him in St. Louis, said that he could bend a quarter of a dollar in his hand. At college, in Philadelphia, he was a hard student; not given to play; but very much liked, notwith-

standing, by his companions. The bar of observation over the eyes denotes fine perceptions and good memory. He possesses much concentration. His head is well rounded in all its organs, — indicating that he is not a man to make any important mistakes. The defect in his phrenological development is in the organ of invention; but perhaps this is, for us, no loss. He will not be a Hannibal, or Frederic of Prussia, or a Napoleon, but rather a Wellington or a Washington. He will be slow in forming his plans, cautious in surveying the field; will use all the resources and rules of military art, but use them intelligently, and not as mere routine. He can fix his mind to his work, and hold it there till it is done. Such is the impression produced by a brief interview with a man, in whose hands, just now, seems to rest the destiny of the nation, more than with any other.

The result of this visit to Washington was, on the whole, gratifying. Far more gratifying was this visit in 1861, in time of war, than the other in 1851, in time of peace. Then all was outward prosperity; but, inwardly, all was corruption. Now every thing outwardly denotes disaster and calamity; but, inwardly, there is a brave and generous purpose. Soldiers go to the war impelled by this motive: their friends at home feel its influence. Thus, while outward health often conceals inward disease, outward disease may lead to inward health. So, too, outward peace may be really inward war, and outward war may result in inward peace.

War is a dreadful evil. It is the paradox of social life. Men invent an instrument of destruction, for example, a shell, cunningly adapted to inflict torture and destroy life. They hurl this into the hostile ranks; and, when it has lacerated and torn their enemy, they carefully lift him from the ground, bind his wounds, nurse him in their hos-

pitals, and spare no thought or labor to restore him to health. Thus a soldier combines in himself the character of devil and angel, — of the ruffian who destroys life, and the Good Samaritan who comes to save it. It is very sad to go through the hospitals, and see the young men maimed for life; unable any more to take part in youthful sports; never again to ride or run or swim or skate or dance. They go out with a youthful beauty which touches all hearts: they come home disfigured and deformed. What does not the nation owe to those who incur these risks for its sake?

Nevertheless, war is like a fever, in which nature makes an effort to throw off some deep-seated evil worse than the fever. Our nation was gradually becoming corrupt in every part. The poison of slavery was penetrating every part of the social system. It corrupted the great political parties, it polluted the church, it demoralized trade, it debased society.

Is it not a grand thing to see all this flood of evil checked, even by the storm of war? The nation has been converted from selfishness to generosity in a day. Now we see all men united by a common sentiment of patriotism. Men of all the loyal States fight side by side. Massachusetts soldiers keep the peace in Baltimore, and watch over the safety of Virginia homes. Kentucky welcomes her Northern friends and defenders. Here is the beginning of a true Union, stronger and better than any which have preceded it.

Thus may Washington, redeemed and purified, yet become our holy city! God grant that the immense woes and wrongs of war may at least produce this happy result, — of a community wholly saved from the corruptions of prosperity and peace!

TRUTH AS IT IS IN JESUS.

A Sermon, by J. J. Putnam.

"As the truth is in Jesus."—Eph. iv. 21.

Foremost among the religious teachers who have instructed mankind, by the universal acknowledgment of Christian disciples, is he whose honored and endeared name has just been spoken. Whoever else has been wise, and uttered himself as an oracle of God, or without any claim to divine illumination, Jesus Christ is the Revealer of Truth, whom at least his followers accept and trust before all others. Earlier than he appeared in the world, there had been no clear announcement of the distinguishing doctrines of the Gospel; and since his advent, no light shining out of the spiritual world has dimmed those gems of wisdom which sparkle on every page of the writings of the Evangelists. It is not the idle boasting of his partial friends; it is not the preacher's loose and unsupported statement; but a fact which must at last be accepted by all deep thinkers, not less than by those who have little ability to sift and weigh evidence, — that never man spake like the Man whom we reverence as more than man. The sublime disclosures of Christ have been the wonder and delight of uncounted numbers through a long period of history; and no new messenger from above is looked for, or desired, to unfold yet more what the angels, if even they, can comprehend. There are sceptics, and we know not when there will be none. There are those who place the authority of our Lord more in the messages which he delivered, than in the miracles he wrought in proof that he was the Sent of the Father. Still, the unanimity with which all, who are not ashamed of that name at which at length every knee

shall bow, declare that Jesus is to them the highest and the deepest wisdom they can gain, establishes the position, that the instructions of the Everlasting Gospel are all-sufficient; being adapted alike to the mind of a child and a sage.

I proceed now to affirm (and this I shall make a prominent point of my discourse), that notwithstanding the reverence that is professed to be felt for Christ as *the* Instructor, of whom every man in Christendom is bound, first and last, to learn, both in the Church and in the world there is strange proneness to go in quest of truth elsewhere than to him who alone has the words of eternal life. This singular inconsistency appears, — that Jesus is called wiser than any of the ancient or modern teachers; and yet many of those who freely assert his superiority, do not take home and treasure up his immortal words, to the exclusion of what false pretenders offer them, or in preference to what they may obtain from the interpreters and expounders of his gospel. Hence the controversies about scriptural doctrines which have raged for centuries. Hence the rallying cries of parties, and division upon division among the servants of a common Master. It all comes from not going directly and only to him who is the Incarnation, no less than the Declarer, of truth. Some are drawn to teachers who have no inspiration from above, — who are blind guides of the blind, and not the least trustworthy. Others, aiming to approach our Lord, and hear from him what the Eternal Spirit saith, take the dark way through creeds and catechisms, and bodies of divinity, and soon are in "endless mazes lost." And, to make the state of things still worse, all over many lands, human hands have drawn up the standard articles of faith; and influential bodies pronounce him accursed, and doom him as a heretic, who persists in learning of Jesus, not recognizing them as the appointed and infallible expositors of his sayings. The disciple and the

Master are kept too far apart. Bigoted religionists and sharp-eyed sectarians thrust between them books and tracts and the working machinery of party; so that the learner is not sure what and of whom he is learning.

But even with Bible in hand, and a sharp appetite for spiritual food, many do not know *where* to look for the *truth as it is in Jesus*, or how much this is to be preferred to truth coming to man through any other medium whatever. What I mean to say is, that the value of the Gospels, as compared with the historical, poetical, or prophetical books of the Old Testament, or with the Epistles and other writings included in the New Testament, is not generally understood. Some feel themselves bound to attach equal importance to all portions of the Scripture writings; thinking that every chapter and verse was produced under the same degree of inspiration, and overlooking the special designs for which different parts of the Bible were put in the form we have them. I make a difference between the sayings of Moses, Isaiah, and Paul, and those which fell from the lips of the Saviour; believing, at the same time, that all the revelations which have come through God's servants harmonize, and that none of them can be spared without loss. The Law is, for the most part, superseded by the Gospel; and the Epistles are chiefly valuable as commentaries on, or expositions of, the instructions of Christ. The words of the Apostles, their Letters to the Churches, beyond the first effect they were intended to produce, contain sound doctrine and practical wisdom, which it is unquestionably for our good to ponder and heed. Yet, would we go to the fountain-head of truth; would we learn directly of him who is the Light of the world and the Teacher of teachers, — we must find what is reported on good authority to have been uttered by our Lord. The supposition is not allowable, that he has omitted to declare any thing which it is

essential to the best welfare of mankind should be known. His instructions are so far complete, that if we had no other, we might hold a saving faith, and find the course of duty that prepares the soul for the delights of the heavenly kingdom.

You remember the conclusion of our Saviour's Sermon on the Mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." From this language we infer that it is safe to build our hopes for time and immortality upon a hearty reception and practical observance of what is included in that single memorable discourse. Calvin, and Channing, and Swedenborg, have taught nothing better than Jesus himself communicated; while the danger is that they each put some unauthorized construction upon messages which he adapted to the capacities of the common people, whom he addressed on the loftiest themes that can possibly engross the human mind. In an extremely limited compass, we have all the revelations which are absolutely needed to make us, in theory and in life, model Christians. What a rebuke is there, in this fact, of our endless philosophizing, of creed-making, and the bitterness and exclusiveness which have resulted therefrom! From the simplicity of Christ how widely have his professed followers departed! and how mournful are the disputes and divisions which this departure has occasioned! Even the apostles disagreed among themselves touching certain points; and overlooking fundamentals, and failing to adhere strictly to the truth as it is in Jesus, in later times, those who have taken a position as advocates of Christianity, have made dark the counsels of Heaven, and hedged up the way leading direct to God. The

transparent communications of the great Head of the Church have been clouded by impenetrable mysteries, and thus the difficulty of following the heavenly Leader has been immeasurably increased.

It is noticeable in this connection, that the cardinal doctrines of the prevalent theology, so far as their pretended *Scriptural* basis is concerned, rest almost exclusively upon passages quoted either from the Old Testament or from the Epistles. Those who maintain that human depravity is not only *universal* (which is true), but *total* (which is not true), do not bring forward first, if at all, the declarations of him who took little children in his arms, and blessed them, and said, "Of such is the kingdom of Heaven." Those who advocate the theory of the tri-personality of God, or the vicarious, substituted sufferings of the Man of Sorrows, seem to be most familiar with those parts of the Bible which do *not* report the utterances of Jesus. This circumstance is significant; and the more we think of it, the more we shall disincline to accept those dogmas which large bodies in the Church have put forth as saving truth. They do not bear the seal, we believe, of Christ's authority. Moreover, the Scripture, wherever selected, that is adduced in support of them, though written by those who shared a lower degree of inspiration than our Lord, without difficulty can be so explained as not to favor doctrines which he never enunciated. Full well we understand, or should understand, that by far the greater number of theological disputes, and those which have had the most unhappy effect in separating Christians into opposing parties, have grown out of different interpretations of other teachings than those of Jesus. And do we assume too much in re-asserting, that if all believers would make the words of the Master the test by which to prove their faith, many a creed would be rejected or revised, and more unity of belief would prevail among the multitudes that claim the same discipleship?

Let me assure you, my hearers, that we do not lessen the amount of truth, or the sufficiency of practical precepts with which any inquiring reader of the Bible may become familiar, when we insist upon giving far greater weight to what the Four Evangelists have written, than to all the rest of the book in which their records are contained. The teachings of Christ are remarkable for their condensed wisdom. His simplest words are laden with meaning. Heavenly revelations are not to be judged by the space they occupy on the printed page. Christ himself says, that on two commandments hang all the law and the prophets. There is enough for us to learn from a few chapters of the Gospel, to give us deep insight into spiritual realities, and to furnish us with ample directions to make our lives conform to the divine will. The more we extend our search away from the centre of scriptural illumination, where rays from the Sun of Righteousness converge to a focus, the less assurance we shall have that our efforts will be crowned with blessing. The Saviour's command, "*Learn of me*," was spoken with a full knowledge that, beyond what he has to impart, man has no need to receive, in order that he may achieve his highest destiny. We can never exhaust the gospel supplies. As our moral and spiritual capacities enlarge, new views of old truths will open to the eye of the soul. No man will ever tarry in this world long enough, or progress so rapidly in the acquisition of religious knowledge, as to have a demand for light and guidance which the teachings of our Lord will not more than meet. The concentration of attention to the point which I have all along indicated, so far from depriving the believer of scope for his immortal powers, will give the broadest sweep to those faculties of his nature by which it is intended he should gradually become elevated in dignity and honor.

I have seen a small book with the title, "*The Words of Jesus.*" It is a collection, made up from the Gospels, of the

teachings of our Lord. What an invaluable hand-book for Christians, or those who would become Christians, to have always by them! In it are the Beatitudes, and the Parables, by which we have been so much pleased and instructed; and the Commandments, laying upon all the duties of filial piety and brotherly affection; and warnings of danger for evil-doers; and promises of good to those whose steps are ordered in righteousness; and comforting messages for all the weary and afflicted, and declarations on which the hope of a better world than this may safely rest. What more is wanted to make us wise, cheerful, useful, devout, happy! And all this a communication from him whose authority is most unquestioned; all this spread before the eye on a few printed pages! How much would be done towards silencing worse than fruitless discussions, how much towards uniting a divided Church in the bonds of holy fellowship, if this little manual could be put into every household, and daily read by the young and the old! We have it all, it is true, in our Bibles; but not in a form so convenient for reference and use. "*Lord, to whom shall we go?* THOU *hast the words of eternal life.*" The undiluted, unperverted truth as it is in Jesus, is the bread of heaven, on which human souls may feed and grow. It is a happy arrangement to put this immortal food where starving spirits can partake of it, and run the least risk of being poisoned by foreign admixtures.

One more thought relating to my subject. There is *truth in the* LIFE *of Jesus*, not less than in what fell from his lips, of which humanity is greatly in need. Wrought into his character is every doctrine, precept, and principle he inculcated. As that character is portrayed in the Gospel, it shows us Christ as the living embodiment of Truth. Every act he performed strikingly harmonized with his beautiful, lofty teachings. The same rules which he laid down for others, he followed himself; presenting, in this

respect, a rare example of consistency. Many have found it easy to mark out straighter courses of duty than they were able or inclined to pursue: he showed how the fruits of moral and religious principles might be fully displayed in a conforming life. All this is for our advantage; because we can see truth in acts more distinctly than we apprehend truth when uttered in the simplest language. Devotion and Philanthropy, Love, Gentleness, Humility, Pity, Righteousness, — these all found expression in his prayers and works. When truth takes form in action; when it shows itself in temper and conduct, then there is cause to reverence and love it more than when it is presented in the form of a proposition, or precept. Truth believed with the whole mind and heart makes its recipient *true*, — true in all the relations of public and private life, — true to every obligation and responsibility which God has laid upon mankind. Of One it has been rightly said, —

> "Thou art the Truth, whose steady day
> Shines on through earthly blight and bloom;
> The pure, the everlasting ray,
> The lamp that shines e'en in the tomb;
> The light that out of darkness springs,
> And guideth those that blindly go;
> The word, whose precious radiance flings
> Its lustre upon all below."

More than Revealer of heavenly doctrines, Jesus exhibited in his *life* the outgrowth of those principles on which the Everlasting Gospel is grounded. Here, then, is a study for us, if we would clear ourselves of all ignorance, and error, and falsity. When we can analyze the only perfect character that has wrought out its transcendent excellence subject to the limitations and temptations which fall to the lot of our common humanity; when we can comprehend every thing that pertains to the one pattern-life, and give full honor to him who furnished it, not less for our imitation

than admiration, — then shall we be rich in experimental knowledge of the truth as it is in Jesus.

Brethren, if we are tired of the jargon of the sects; if we would be confused no more by the cry, "Lo here!" and "Lo there!" if we would fall back in calm security upon the only authority on which we are warranted in resting our religious faith, — let us sit for instruction at the feet of him who has said, "*I am the Truth.*"

REPORT OF WORK DONE IN CENTRAL AND WESTERN NEW YORK.

CORTLAND, N.Y., May 24, 1861.

Rev. JAMES FREEMAN CLARKE, Sec. Am. Unitarian Association.

DEAR BROTHER,— On the twentieth day of March, 1860, I received a letter from you, inquiring if I would like to take an agency, to do missionary work, from the American Unitarian Association; to which at once I replied in the affirmative, and soon after received intelligence that the sum of $200 would be appropriated to me for the year, beginning, I think, with April, 1860. I presume this assistance came to me through the influence of that most excellent man of God, and friend of humanity, Rev. Samuel J. May. I had been laboring, somewhat zealously I think, for four or five years, in Central New York, in the cause of Liberal Christianity, but with small compensation, and, part of the time, gratis. Seeing this, some of Brother May's Society, and Brother May himself, thought that I was doing a work so essentially Unitarian, though under the name of Liberal Christianity, and the field was so new and important, that I ought to receive aid from the Association; and so, unsolicited on my part, they interceded for me, and thus enabled me to continue in the occupancy of the field. I had pre-

viously worked here considerably for the Unitarian cause; making it known in districts where scarcely known at all before. In several places, I had preached on Channing and his writings; circulating those writings wherever I went, as well as those of other Unitarians, and especially of Martineau and Furness. This I did from love of the work, and without any expectation of compensation, other than the compensation which I received by the small collections I sometimes took up in places I visited.

Since being promised the $200 appropriation, I have labored very much as before, having no specific work laid out for me; and have preached at various places within a circuit of forty miles, both on Sundays and week-day evenings. At Cortland Village I have preached, as heretofore, every other Sunday: and the chief of the other places I have visited have been Binghamton, Marathon, Lisle, Tully, McLean, Etna, Penville, Dryden, Tally, Otselec, and Homer; preaching in several of the places two or three Sundays each; sometimes paying small sums for halls and churches, and collecting just about enough to defray travelling expenses. The above are nearly all thriving towns or villages; and I have had a respectable hearing, and equally good in several rural districts, generally in schoolhouses. In occasional reports of mine which have been published in the "Monthly Journal," I have spoken more particularly of the state of our cause; and need not repeat here what I have said.

I am sorry to have to confess that I have been particularly disappointed as to the small success I have met with in procuring subscribers for the "Journal," "Register," "Inquirer," &c. I think I have circulated the copies of the "Journal," sent to me, *judiciously;* putting them into thinking families, where they would be likely to be read understandingly and with profit. It is, of course, an important matter, that all that is published by you should be

read; but, to insure the reading, much pains must be taken in the distribution. I had thought, that, as my field was new to us, I would give the people a chance to get acquainted with us through the "Journal," before earnestly soliciting subscribers; and that I would take two or three weeks, just before the expiration of the year, to thoroughly canvass my field, and get what names I could to send you. But, when the time had come, the *war* had come also; and it was no use then to ask any to subscribe for a new periodical, or hardly to read one put into their hands gratuitously. For the time being, of course, the war must be the all-engrossing theme; but I trust, that, after we get through it, we shall have a better *atmosphere* for Liberal Christianity to flourish in. I hope slavery will not exist, to divide and distract us; and, where there is *freedom*, our views must progress. I shall probably continue at my post in Cortland another year, half the time; and shall not lose any opportunity to procure a subscriber to our periodicals, and shall labor more to that end. The "Journal" is *much* liked by all into whose hands I have put it; and I shall hereafter make it more of an object to get subscribers for it.

A liberal book-store has grown out of our church movement here; and I think that as large a number of our books must have been circulated among us, in proportion to the population of our community, as in any part of the country. As many as fifty copies of Channing must have been sold, and a large number, especially, of Furness's "Life of Jesus," and of Martineau's "Endeavors," besides other books. Where the country is so flooded with all sorts of newspapers, it is much easier to sell books than to get subscribers. The visits and preaching of Starr King to us from year to year, for several seasons, created quite an interest in Unitarianism.

As I have partially promised to preach in Cortland half

of the time for the coming year, if the Association shall see fit to give me employment for the other half of the time, for general labor, or for any specified labor or specified amount, I shall be very glad to receive it, as it will be congenial to me, and help me through the year. I hope the way is preparing for two or three Unitarian societies in this general region,—one at the important town of Binghamton; and I am sure that seed sown here will not be lost. I preach occasionally for Brothers May and Mayo. . . .

I have preached twenty-two Sundays for the Association, and several evenings, generally three times on Sundays, in two places. Should aid be continued for another year, I should like to visit other places, especially some important ones where Unitarianism has not been much known; and, under the advisement of Brother May, I hope to be able, by another year, to give place to some other minister, and would be glad to settle down myself, for as many years as might seem best, over some Unitarian society, either east or west. But this hastily written letter concerning my labors, &c., I send you, with fraternal regards.

WM. H. FISH.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 11, 1861.—Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, J. F. Clarke, Brigham, Barrett, Stebbins, Hinckley, Sawyer, Nichols, and Fox.

The subject that first occupied the attention of the Board was the use to be made of that portion of the income for the present year, of the Perkins Fund, not yet appropriated. After some discussion, it was decided to place it in the hands of the President of the Meadville Theological School, for the assistance of needy students in that institution.

The Committee on Western Correspondence stated that a letter had been received from the society in Kalamazoo, Mich., asking when the Association would be able to pay the $200, which was conditionally promised last fall, to aid them in building their church. They were instructed to reply, that the money in the hands of the Treasurer, contributed by various societies for the Kalamazoo Church ($288), would be paid to its trustees, whenever the conditions referred to in their letter were complied with.

The same Committee presented an application from Rev. John K. Karcher for aid, to the amount of $200, for the society of which he is pastor, in Toronto, Can.; and were instructed to reply, that, for want of funds, his request could not be granted.

A letter was also read from Rev. L. B. Mason, of Madison, Wis., asking an appropriation of $100 to help sustain him as pastor of the Unitarian Society in that place; and the Committee were directed to reply, that the call did not seem to the Board sufficiently urgent to authorize such an appropriation in the present financial condition of the Association.

The Committee also stated that Rev. William H. Fish had offered to give a portion of his time during the next six months to missionary work for the Association, in Central New York; and it was voted to accept his proposal, and pay him for his services the sum of $50.

The Committee on New-England Correspondence presented an application for aid from the society in Montague, Mass. In view of the fact that a partial promise was made last spring to assist this society, it was voted that the Treasurer be authorized to pay to them $50.

The Finance Committee asked permission of the Board to send another circular to those societies that had not yet responded to the appeal for the Army Fund. After some discussion, it was decided inexpedient, on the following

grounds: First, because societies who did not see fit to respond to the circular already sent would not probably be influenced by a further appeal; and, second, because of the necessity of soon making an application for contributions for the general purposes of the Association.

On motion of Rev. Dr. Stebbins, a Committee was appointed to examine into the condition of the tracts of the Association, and consider the best methods of distributing them.

It was voted, on motion of Mr. Lincoln, to present a copy of each of the publications of the Association to the Liberia College, in Monrovia, Africa.

On account of the amount of business demanding the attention of the Board, the Secretary was authorized to call an extra meeting two weeks hence.

CORRECTION. — The name of Mr. Hinckley was accidentally omitted from the list of those present at the meeting, Oct. 14.

A WORD TO PASTORS.

WITH the present number ends the second volume of the "Monthly Journal." The time has therefore come, in most of the parishes to which it is sent, for renewing subscriptions.

It is very important, for reasons which will be evident to all, that we should know, before the January number is issued, about how many copies will be required to meet the demand for the new year. Pastors will, therefore, confer a great favor by seeing that this matter is attended to at once, and that we are notified by the 20th of this month, at the latest, of the number of copies needed to supply the societies under their charge. We do not ask

that the subscriptions shall be paid at that time, but only that we may be informed of the number of subscribers.

It may be well to repeat here, what has often been stated before, that the Association is always ready to furnish copies for gratuitous distribution, wherever they can be used to good advantage in a missionary way. If there are parishes in the denomination where no persons can be found able and willing to pay for the "Journal" the subscription-price of *one dollar*, but yet where there are those who will accept it as a gift and *read* it, sufficient copies will be regularly sent without charge — express paid — to supply them, if the pastor or some other responsible person will inform us of the number required, and agree to attend to their distribution. To all parishes where there is a list of paying subscribers, extra copies will be sent to supply all persons such as those just referred to.

With this liberal offer on the part of the Association, there seems to be no reason why our "Journal" should not be widely circulated the coming year in every society of the denomination. It is true, the times are hard, and the country is in the midst of a terrible civil war; but surely we should not for such reasons debar ourselves from any of the consoling and strengthening influences of our liberal religious faith, or relax our efforts to extend its blessings to others.

INTELLIGENCE.

Mr. AUGUSTUS M. HASKELL, a graduate of the Cambridge Divinity School in the class of 1861, has accepted a call from the Barton-square Society, Salem, Mass.

Mr. E. L. C. BROWNE, a graduate of the Meadville Theological School in the class of 1861, has accepted an invitation to take charge of the society in Hubbardston, Mass.

The new Unitarian house of worship, Hope Church, erected by the society in Yonkers, N.Y., was dedicated on Wednesday, Oct. 30. The services were as follows: Invocation, and reading of the Scriptures, by Rev. Samuel Osgood, D.D., of New York; prayer of dedication by Rev. Frederic A. Farley, D.D., of Brooklyn; hymn, read by Rev. Eben Francis, of Stamford, Conn.; sermon by Rev. Henry W. Bellows, D.D., of New York; address to the society by the pastor, Rev. A. A. Livermore; concluding prayer by Rev. O. B. Frothingham, of New York; hymn, read by Rev. N. A. Staples, of Brooklyn; benediction by Rev. Mr. Shepard, of Mount Vernon.

Mr. HENRY H. BARBER, a graduate of the Meadville Theological School in the class of 1861, was ordained as pastor of the society in Harvard, Mass., on Thursday, Oct. 24. The services were as follows: Introductory prayer by Rev. Mr. Lombard, of Shirley; reading of the Scriptures by Rev. E. B. Fairchild, of Sterling; sermon by Rev. John F. Moors, of Greenfield; ordaining prayer by Rev. William P. Tilden, of Fitchburg; charge to the pastor by Rev. George M. Bartol, of Lancaster; right hand of fellowship by Rev. Charles C. Vinal, of North Andover; address to the people by Rev. Alonzo Hill, D.D., of Worcester; concluding prayer by Rev. Stilman Barber, of Tyngsborough.

Rev. NAHOR A. STAPLES, late of Milwaukie, Wis., was installed as pastor of the Second Unitarian Society in Brooklyn, N.Y., on the evening of Wednesday, Nov. 6. The following was the order of services: Voluntary; anthem; reading of the Scriptures; "Gloria in Excelsis;" prayer; hymn; sermon by Rev. O. B. Frothingham, of New York; silent prayer and chant; installation-prayer by Rev. Samuel Osgood, D.D., of New York; charge to the pastor by Rev. A. A. Livermore, of Yonkers; right hand of fellowship by Rev. F. A. Farley, D.D., of Brooklyn; address to the people by Rev. H. W. Bellows, D.D., of New York; benediction by the pastor.

Mr. SAMUEL C. BEANE, a graduate of the Cambridge Divinity School in the class of 1861, has accepted an invitation to take charge of the society in Chicopee, Mass.

Rev. JOSEPH H. ANGIER will supply the pulpit of the society in Haverhill, Mass., during the winter.

Rev. CHARLES BUGBEE, formerly of Eastport, Me., has taken charge of the society in Ashby, Mass.

Rev. S. S. HUNTING, of Manchester, N.H., has accepted the call from the society in Detroit, Mich.

THE Lawrence Church, erected by the liberal society in the village of Feltonville, Marlborough, Mass., was dedicated on Tuesday, Nov. 19. The services were as follows: Voluntary; chorus, — "Praise the Lord in the highest;" prayer by Rev. T. B. Forbush, of Northborough; anthem; reading of Scriptures by Rev. Thomas T. Stone, of Bolton; prayer of dedication by Rev. William C. Tenney, of Marlborough; original hymn, sung in congregational manner; sermon by Rev. George W. Stacy, of Milford; hymn; prayer by Rev. Mr. Shay, of Leominster; solo and chorus, — "How lovely in Zion!" benediction by Rev. Joseph Allen, D.D., of Northborough.

Mr. HENRY W. FOOTE has accepted the call from the King's-Chapel Society, and will probably be ordained some time during the present month.

Rev. SAMUEL B. CRUFT, of Boston, has resigned his office as minister-at-large, and pastor of the Canton-street Chapel.

Rev. GEORGE S. BALL, of Upton, has been appointed chaplain of the Twenty-first Regiment of Massachuetts Volunteers.

BOOKS RECEIVED

Since our last Notice.

Record of an Obscure Man. "Aux plus déshérités le plus d'Amour." Boston: Ticknor & Fields. 1861.
[To be noticed hereafter.]

The Puritans; or, the Court, Church, and Parliaments of England, during the Reigns of Edward VI. and Queen Elizabeth. By SAMUEL HOPKINS. In three volumes. Vol. 3. Boston: Gould & Lincoln, 59, Washington Street.
[To be noticed. This volume completes Mr. Hopkins's elaborate work on a period of history hitherto neglected.]

Spectacles for Little Eyes. "We look before and after." Boston: Walker, Wise, & Co.

[A good account of the sights of Boston and the vicinity, with pretty illustrations.]

Tales of a Grandfather. History of Scotland. By Sir WALTER SCOTT, *Bart.* With Notes. In six volumes. Vols. 1–4. Boston: Ticknor & Fields. 1861.

[These volumes belong to the very neat and handsome edition of the Waverley Novels published by Ticknor & Fields.]

Songs in Many Keys. By OLIVER WENDELL HOLMES. Boston: Ticknor, Fields, & Co. 1862.

[This volume contains most of Dr. Holmes's poems not hitherto collected, and a few new ones, among which is a romance of New-England life, very suggestive and touching. Those who enjoy the Muse of our most brilliant poet, into whose bright strains come often also the tones of a pathetic minor, will be glad to get this book.]

ACKNOWLEDGMENTS.

1861.			
Oct. 24.	From	Rev. S. G. Bulfinch's Society, Dorchester, as a donation	$21.25
Nov. 1.	„	Rev. Dr. Osgood's Society, New York, for Monthly Journals	100.00
„ 9.	„	Society in Bernardston, for Monthly Journals	20.00
„ 11.	„	Rev. T. S. King's Society, San Francisco, Cal., as a donation	500.00
„ 12.	„	Walker, Wise, & Co., for books	294.20

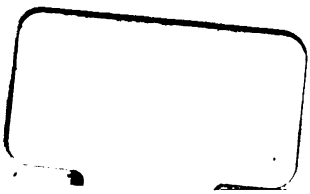
ARMY FUND.

		Amount already acknowledged	$840.96
Oct. 24.	From	Rev. Dr. Hall, Providence, R.I.	5.00
„ 25.	„	Rev. C. H. Brigham's Society, Taunton	51.00
„ 26.	„	Rev. T. S. King's Society, San Francisco, Cal.	50.00
„ „	„	Rev. E. C. Towne's Society, Medford	26.50
„ 29.	„	Rev. Fred. Hinckley's Society, Lowell	25.00
„ 30.	„	Society in Woburn, additional	0.60
Nov. 1.	„	a friend	5.00
„ 9.	„	the Wardens of King's Chapel, Boston	50.00
„ 19.	„	a friend	2.00
„ 20.	„	Rev. S. J. May's Society, Syracuse, N.Y.	25.00
„ 25.	„	Mr. J. D. Steele, as a donation	2.00
			$1,083.06

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Horatio Alger, Jr.	Cambridge.
G. W. Bartlett	Cambridge.
John B. Beach	Meadville, Penn.
Samuel C. Beane	Cambridge.
William M. Bicknell	Harrison Square.
John A. Buckingham	Cambridge.
La Fayette Bushnell, care of "Christian Inquirer,"	New York.
F. L. Capen . . . Care of Barnard Capen, Esq.	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Merritt E. Goddard	Cambridge.
J. L. Hatch	Boston.*
James T. Hewes	Cambridge.
M. G. Kimball	Newtonville, Mass.
Lyman Maynard	Milford, Mass.
John Orrell	Boston.*
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
D. H. Ranney	W. Brattleboro', Vt.
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
J. Henry Wiggin	Montague.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.
J. C. Zachos	Cincinnati, O.

3 2044 073 569 899